

ON

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Nil.

PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 1st July 1913.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna"	Krishnagar	Weekly	Kamal Lal Das, Hindu, Karmokar; age 35 years	1,500
	"Bangavasi"	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 56 years; Hari Mohan Mukherji, Brahmin, age 45 years; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, v.L.M.S., Brahmin, age 52 years; Viswanath Mukherji, B.L., Brahmin, age 40 years.	453
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya, age 35 years	625
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Hindu, Baidya, age 40 years	500
6	"Basumati"	Calcutta	Do.	Sashi Bhushan Mukherji; Hari Pada Adhikari, age 41 years	19,000
7	"Bharat Chitra"	Calcutta	Do.	Pran Krishna Pyne	300
8	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji, Hindu, Brahmin, age 43 years	325
9	"Birbhum Varta"	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 39 years	300
10	"Birbhum Vasi"	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 45 years	300
11	"Biswadut"	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 38 years.	2,000
12	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years	1,000
13	"Chhabbis Pargana Vartavaha."	Bhowanipore	Do.	Hem Chandra Nag, Kayastha, age 39 years	500 to 700
14	"Charamihir"	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	300
15	"Chinsura Varata-vaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 47 years	1,000
16	"Dainik Chandrika"	Calcutta	Daily, except on Thursday.	Hari Das Dutt, Hindu, Kayastha, age 43 years and Kshetra Nath Sen.	2,000
17	"Dacca Gazette"	Dacca	Weekly	Satya Bhushan Dutt Roy, Baidya, age 46 years	500
18	"Dacca Prakash"	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 41 years	700
19	"Dursak"	Calcutta	Do.		
20	"Education Gazette"	Chinsura	Do.	Pandit Kunud Deb Mukharjee, Brahmin, age 56 years.	1,500
21	"Faridpur Hitaishini"	Faridpur	Fortnightly	Raj Mohan Masumdar, Hindu, Baidya, age about 76 years	300
22	"Habibul Matin"	Calcutta	Daily	Saifid Jelaiddin, Shiah, age 61 years	500
23	"Gaud Dut"	Malda	Weekly	Krishna Chandra Agarwalla	400
24	"Hindu Ranjika"	Rajshahi	Do.	Rasimuddin Sarkar, Mahammadan Printer, age 40 years	300
25	"Hindusthan"	Calcutta	Do.	Hari Das Dutt, Hindu, Kayastha, age 43 years	300
26	"Hitavadi"	Do.	Do.	Manindra Nath Basu, Hindu, Kayastha, age 43 years	25,000
27	"Hitavarta"	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Baidya	600
28	"Islam Rabi"	Mymensingh	Do.	Maulvi Naziruddin Ahmad, Musalman, age about 33 years	700
29	"Jagaran"	Bagerhat	Do.	Amarendra Nath Majumdar, Hindu, Kayastha	About 300
30	"Jasohar"	Jessore	Do.	Ananda Mohan Chaudhuri, Hindu, Kayastha	600
31	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravarti, Brahmin, age 46 years	2,000
32	"Kalyani"	Magura	Do.	Bisweswar Mukherji, Brahmin, age 43 years	50

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI—contd.				
23	"Kasipore Nibasi" ...	Barisal ...	Weekly ...	Pratap Chandra Mukherji; Brahmin, age 68 years ...	500
	"Khulnavaasi" ...	Khulna ...	Do. ...	Gopal Chandra Mukherji; Hindu, Brahmin, age 52 years	500
25	"Malda Samachar"	Malda ...	Do. ...	Kali Prassanna Chakravarti, Brahmin, age 42 years ...	1,100
26	"Manbhum" ...	Purulia ...	Do. ...	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
27	"Midnapore Hitaishi"	Midnapore ...	Do. ...	Manmatha Nath Nag, Kayastha, age 35 years ...	500
28	"Medini Bandhab"	Ditto ...	Do. ...	Deb Das Karan; Hindu, Sadgop; age 45 years ...	600
29	"Moslem Hitaishi" ...	Calcutta ...	Do. ...	Shaik Abdur Rahim and Mozummul Haque ...	6,300
30	"Mubammadi" ...	Ditto ...	Do. ...	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	About 1,400
31	"Murshidabad Hitaishi."	Saidabad ...	Do. ...	Banwari Lal Goswami; Hindu, Brahmin; age 48 years ...	200
32	"Nayak" ...	Calcutta ...	Daily ...	Panchkari Banerjee and Birendra Chandra Ghosh ...	2,800
33	"Navavanga" ...	Chandpur ...	Weekly ...	Harendra Kisore Ray, Kayastha, age 25 years ...	400
34	"Noakhali Sammilani"	Noakhali ...	Do. ...	Rajendra Lal Ghosh, Kayastha, age 36 years ...	300
35	"Nihar" ...	Contai ...	Do. ...	Madhu Sudan Jana, Brahmo, age 44 years ...	500
36	"Pallivarta" ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha; age 4 years ...	500
37	"Pallivasi" ...	Kalna ...	Do. ...	Sasi Bhushan Banerji, age 48 years ...	300
38	"Pabna Hitaishi"	Pabna ...	Do. ...	Basant Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	50
39	"Paricharak" ...	Calcutta ...	Bi-weekly ...	Kailash Chandra Sircar, age 33 years. ...	0
40	"Praja Bandhu" ...	Tippera ...	Fortnightly ...	Rabu Purna Chandra Chakravarti, Kalivarta Brahmin, age 36 years.	150
41	"Prasun" ...	Katwa ...	Weekly ...	Banku Behari Ghose, Goala, age 42 years ...	1,645
42	"Pratikar" ...	Berhampur ...	Do. ...	Kamakshya Prasad Ganguly, Brahmin, age 66 years ...	503
43	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterji, Brahmin, age 41 years ...	About 700
	"Ratnakar" ...	Asansol ...	Do. ...		200
44	"Rangpur Durpan"	Rangpur (Bhotmari)	Do. ...	Sarat Chandra Majumdar, Hindu Brahmin, age 46 years ...	473
45	"Rangpur Dikprakash"	Ditto ditto ...	Do. ...	Joytish Chandra Majumdar, Hindu, Brahmin, age about 35 years.	1,300
46	"Samay" ...	Calcutta ...	Do. ...	Jnanendra Nath Das, M.A., B.L., Brahmo, age 59 years ...	700
47	Sammilani ...	Ditto ...	Fortnightly ...	Kali Mohan Bose, Brahmo, age about 40 years ...	300
48	"Sanjaya" ...	Faridpur ...	Weekly ..	Rama Nath Ghosh, Kayastha, age about 40 years ...	500
49	"Sanjivani" ...	Calcutta ...	Do. ...	Sibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	6,000
50	"Samsodhini" ...	Chittagong ...	Do. ...	Kashi Chandra Das Gupta, Brahmo, age 60 years ...	2,400
51	"Subrid" ...	Perojpur ...	Fortnightly ...	Ram Chandra Pal, Kayastha ...	150
52	"Subarnabanik" ...	Calcutta ...	Weekly ...	Kiron Gopal Singha, Subarnabanik, age 29 years ...	1,000
53	"Sri Sri Vishnu Priya-Ananda-Bazar Patrika."	Ditto ...	Do. ...	Rasik Mohan Chakravarti, Brahmin, age 41 years, and Mrinal Kanti Ghosh.	17,000
54	"Siksha Samachar"	Dacca ...	Do. ...	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 years ...	1,500
55	"Sura" ...	Pabna ...	Do. ...	Kisori Mohan Roy, Hindu, Kayastha, age 38 years ...	500
56	"Tripura Guide" ...	Comilla ...	Do. ...	Rajanl Kanta Gupta, Hindu, Baidya, age 48 years ...	400

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BHUTALI—consolid.				
68	"Tripura Hitaishi"	Tippura ...	Weekly ...	Kamantya Kumar Singha, Brahmo, age 35 years ...	400
69	"Vartabaha"	Ranaghat ...	Do. ...	Girija Nath Mukherji, Hindu, Brahmin, age 42 years ...	600
70	"Viswavarta"	Dacca ...	Do. ...	Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 36 years.	12,000
	HINDI—				
71	"Bharat Mitra"	Calcutta ...	Do. ...	Ambika Prasad Bajpai, Hindu, Brahmin, age 40 years ...	3,400
72	"Birbharat"	Do. ...	Do. ...	Pandit Ramanand Dubay, Hindu, Brahmin, age 30 years ...	500
73	"Dainik Bharat Mitra"	Do. ...	Daily ...	Ambika Prasad Bajpai, Hindu, Brahmin, age 40 years ...	300
74	"Hindi Bangavasi"	Do. ...	Weekly ...	Hari Kisson Joahar, Hindu, Kahatriya, age 37 years ...	5,500
75	"Marwari"	Do. ...	Do. ...	R. K. Tebrivala, Hindu, Vaisya, age 42 years ...	500
76	"Sudharak"	Do. ...	Do. ...	Radha Mohan Gokalji, Hindu, Agarwalla, age 50 years ...	500
	URDU—				
77	"Durbar Gazette"	Do. ...	Daily ...	Nawab Ali ...	1,000
78	"Al Hilal"	Do. ...	Weekly ...	Maulana Abul Kalam Asad, a Muhammadan age 27 years	1,000
79	"Hablul Matin"	Do. ...	Daily ...	Saiyed Jelal-ud-din Shiah, age 61 years ..	700
	PERSIAN—				
80	"Hablul Matin"	Do. ...	Weekly ...	Saiyed Jelal-ud-din Shiah, age 61 years ...	—

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	...	...
2	"Prantavasi" ...	Netrokona ...	Do. ...	...	...

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I.—FOREIGN POLITICS.

The *Moslem Hitaishi* [Calcutta] of the 15th August writes:—

Turkey and Adrianople.

It is idle to expect justice at the hands of the European Powers whose motto is "might is right". When the Balkan Allies robbed Bulgaria of her possessions, or when Roumania appropriated a large slice of Bulgaria, the Powers kept perfectly silent. But as soon as Turkey went and regained possession of what had been justly her own, when she occupied Adrianople, the Powers waxed indignant. The Powers did nothing when the Balkan Allies shed each other's blood, but they could not stand the sight of "heathen" Turkey, whom they consider as their enemy, trying to gain back Adrianople. We knew that it would be so. Turkey is now enveloped in gloom, and with the disappearance of her glory, the glory of the Islamic world will be dimmed.

MOSLEM HITASHI,
Aug. 15th, 1913.

2. The *Hitavadi* [Calcutta] of the 15th August, while condemning as utterly unjust the attempt of the Great Powers to oust Turkey from Adrianople, recognizes that England cannot now support Turkey actively as

The fate of Turkey.

she did during the Crimean and Russo-Turkish wars, because of the peculiar combination of the Great Powers. If she acts alone as Turkey's friend now, she will be left without any friend among the Powers. When Mr. Asquith made his speeches about the Turkish policy of Government, he spoke with an eye to the general interests of Britain, and not to the susceptibilities of Indian Moslems. And these Moslems should not forget that truth is always unpleasant.

HITAVADI,
Aug. 15th, 1913.

Of course, all impartial men will sympathise with Turkey. It is amazing to think how the Powers could look on and see her crushed by her numerous foes. And the humiliation of Turkey has been the humiliation of Moslems all the world over. Turkey would not attract all this sympathy if the Turks had been a cowardly, spiritless and boorish nation. We heartily sympathise with Indian Moslems in their sorrow for Turkey's predicament. They have done their best to succour her, and more than that it is not given to men to do.

3. The *Hablul Matin* [Calcutta] of the 15th August writes:—

Moslems and British Policy.

The London Moslem League representing Indian Moslems recently requested the British Government not to support any policy adverse to Turkish interests in regard to the Balkan war. Lord Crewe's reply to this request has smashed the hearts of the 100 million Moslems who are subjects of Britain. For ourselves we are both pleased and sorry at His Lordship's reply. We are sorry because our rulers will pay no heed to the wails of their subjects, will not listen to their tale of woe. Lord Morley once declared the Partition of Bengal to be a settled fact, but time has brought about its unsettlement. Let us see how long Lord Crewe's boast remains unshaken. We are also glad because this castigation from Lord Crewe will bring many Moslems to their senses who imagine that Government is in love with Moslems. Let Moslems now realize that it will not do to depend on anybody's favour. Of all sources of strength the strength of one's own arm is the best. If we can stand on our own legs, can make ourselves fit to be called Moslems, can show our strength by means of political agitation, our petitions and prayers may command a hearing from the officials.

HABLUL MATIN,
Aug. 15th, 1913.

4. The *Hablul Matin* [Calcutta] of the 16th August in continuation of the foregoing writes:—

Ibid.

While Lord Crewe in public states that British foreign policy must be guided by consideration of the general interests of the Empire, we find him stating in private interviews that the feelings of Indian Moslems are duly considered as a factor in shaping that policy. Unhappily, in practice, no confirmation whatever is found of the latter statement. But, of course, such difference between practice and profession is merely a sign of European civilization and a test of European statesmanship. After all, the sovereign has more need of his subjects than the subjects have of their sovereign. Furthermore, in this world, men cannot be controlled merely by brute force.

HABLUL MATIN,
Aug. 16th, 1913.

They have to be conciliated if their obedience is to be secured. If therefore Government wants to secure the perpetual obedience and loyalty of its 100 million Moslem subjects, let it shape its foreign policy with some regard for the views and opinions of the Indian Moslems.

DAINIK BHARAT
MITRA,
Aug. 15th, 1913.

5. The *Dainik Bharat Mitra* [Calcutta] of the 15th August, in its leading article entitled "New trouble," refers to the expedition to Somali land, for which Indian soldiers have been despatched. It enquires, under such circumstances, who will bear the cost of the continued employment of the Indian soldiers.

II.—HOME ADMINISTRATION.

(a)—Police.

DAILY URDU HABLUL
MATIN,
Aug. 12th, 1913.

6. The *Daily Urdu Hablul Matin* [Calcutta] of the 12th August demands the appointment of a commission to enquire into the causes leading to the riots in Cawnpore concerning the mosque. This, in the opinion of the paper, will allay Muhammadan feeling to a great extent.

DAILY URDU HABLUL
MATIN,
Aug. 13th, 1913.

7. With reference to the small number of persons killed in the riot in connection with the Cawnpore mosque affair, the *Daily Urdu Hablul Matin* [Calcutta] of the 13th August remarks that if this is the state of the English cartridges people shall very soon grow sceptic about their efficiency. Up to this time people had a very great belief in the efficiency of the English army, its equipment, cannons and guns. But events which are happening are shaking their belief. If what the correspondent of the *Moslem Gazette* of Lucknow has written is true, namely that 600 cartridges were fired, it is very much to be regretted that Government should have supplied the police with such defective cartridges, so that only 80 men could be killed. Six hundred cartridges ought to have pierced the hearts of 600 Muhammadans.

Only two conclusions are possible from this. Either the aims were at fault or the cartridges were defective. There could be no defect in the aim, as the guns were fired from very close quarters, so that not even a child could have escaped unhurt in that disorderly crowd. It seems, therefore, that the cartridges alone were to blame.

From all this it is to be concluded that it was the good fortune of the Moslems that the cartridges turned out to be so worthless at that evil hour. But the Moslems do not know whom to thank for all this.

ABUL MATIN,
Aug. 13th, 1913.

8. The *Hablul Matin* [Calcutta] of the 13th August has the following:—

Ibid.

New informations are daily reaching us relating to the Cawnpore mosque riot. The more the matter is being inquired into the more is the Government being found to be guilty. Many people are still rotting in *hajut*. A number of respectable maulvis, maulanas and hafezes and two mutwallis are in *hajut*. Even the killing and wounding of a large number of people has not brought peace to Mr. Tyler's mind. Perhaps Musalmans will have to undergo still greater suffering for his full satisfaction. The Lieutenant-Governor is going round Cawnpore and the adjoining places for the last 8 or 10 days, and telegrams after telegrams are pouring in on the Viceroy from all quarters of India, but as yet there are no indications of the people being relieved from the oppressions of Mr. Tyler. Mr. Tyler and the District Superintendent of Police ought at once to be transferred from Cawnpore. It cannot be expected that Musalmans will get justice so long as they will remain at the place. The dread of the high places they hold will prevent every one from bearing witness against the police and the Magistrate.

Criminal cases on behalf of the Musalmans should at once be instituted against Mr. Tyler and the District Superintendent of Police, for having done unlawful acts from the beginning, such as demolishing the mosque, insulting the Islamic faith by entering the mosque with shoes on, giving order, on the day of the riot, to open fire instead of dispersing the mob by expostulating

with it, committing homicide, arresting and taking away respectable men from their houses, and so forth. It is of the utmost necessity that every one should lend pecuniary aid to the Musalmans of Cawnpore. Mr. Tyler did not stop even after firing. On the contrary, he did not shrink from even ordering the use of bayonets and swords on the innocent unarmed mob. Ah, one's heart breaks into a thousand pieces even to imagine the terrible scene that occurred at that time. We shall show *seriatim* that a real catastrophe occurred at Cawnpore and that Mr. Tyler was wholly, and Sir James Meston partly, responsible for it. It is not the time for Musalmans to remain silent. For their self-preservation it is imperatively necessary that they should try to discover the truth relating to the incident, by collecting subscriptions, opening funds and forming a commission. The commission should be composed of members belonging to Hindu, Musalman and Native Christian communities. Probably, Government will not approve of a commission being formed for having the matter sifted by non-official, independent and impartial men. But we must ourselves take up the work without waiting for Government's permission and approval. We ourselves can form a commission and take up the work, and then, after publishing the result of the labours of the commission in the form of a book, carry the agitation up to Parliament. The Calcutta Beadon Square affair was not a hundredth time as serious as the Cawnpore one. Our Hindu brethren had that affair enquired into by an independent commission. In the present case we should follow that example. Members of the commission should be selected from among the Hindus and Musalmans of Delhi, Calcutta, Bankipore, Allahabad and Lucknow. At the time of selection particular care should be taken not to select any person who is in any way under official influence.

9. The following is a translation of an article under the heading, "The Cawnpore Riots", which appears in the *Hablul Matin* [Calcutta] of the 14th August:—

The Cawnpore mosque affair.

HABLUL MATIN,
Aug. 14th, 1913.

An old affair—some new facts.

It was in 1912 that the Government first proposed to acquire a local Hindu temple named "Telimandir". This proposal received a strong protest from the Hindus. The Government tried various means to coerce the temple authorities but in vain. At last a Hindu proposed that the widening of A. B. Road should be carried out by acquiring portion of the mosque instead of the temple.

The Lieutenant-Governor's promise.

When Sir James Meston, Lieutenant Governor of the United Provinces, came on a visit to Cawnpore in November 1912, Rai Bahadur Lala Biswambhar Nath respectfully requested him not to injure the temple in any way. At the same time, a Musalman member of the Board (*sic*) prayed to the Government on behalf of his co-religionists that no harm should be done to the mosque. His Honour the Lieutenant-Governor's replies to both the representations were published in the *Herald of India* of the 24th November. He plainly said that no injury whatever would be done either to the temple or to the mosque.

The Government's resolve.

The Government had from the first resolved to acquire a certain portion of the mosque. But they gave no notice of this acquisition to the mutwallis of the mosque, although persons whose houses were to be acquired had been served with notices. And the reason of it was known only to the authorities. At a meeting of the Cawnpore Municipality, held in March 1913, it was resolved by a majority of the Commissioners that a plot of land to the north of the mosque would be made over to the mosque in exchange for the portion of the mosque to be acquired. There is also an entry in the note-book of the Land Acquisition Officer, made about this time, to the same effect. The Government had thus decided from the very start what part of the mosque would be acquired and what land would be given to the mosque authorities in exchange; but

but they thought it unnecessary to consult the local Musalman gentry or the Mutwallis on this point.

HABUL MATIN,
Aug. 15th, 1912.

10. The *Habul Matin* [Calcutta] of the 15th August thus narrates the events preceding the Cawnpore mosque riots:—

The Cawnpore mosque affair.

When the acquisition of the part of the mosque in question was proposed in the Municipality, Mr. Fazlur Rahman, one of the Commissioners, suggested that the discussion of the matter be postponed, so as to allow Moslems to consult their divines as to whether such acquisition was lawful. Mr. Vikramjit, another Commissioner, also proposed that the municipality do address the Government stating that it was not just to acquire the portion of the mosque against the dictates of the religious books. In communicating this resolution to Government, the official Chairman remarked that he dissented from this view. Now the proceedings of the Cawnpore Municipality are never published, and even some of the Commissioners are often ignorant of what is being done by their colleagues. Nevertheless, the Moslems of Cawnpore under Maulvi Samad Hussain sent up a strongly signed petition of protest to the Lieutenant-Governor, which, however, failed of its purpose. In rejecting this petition, the Lieutenant-Governor quoted a *Futwa* in favour of the demolition from some unknown moulana living in the heights of Naini Tal. The *Futwa* commanded no authority with the Moslems, and they were resolved not to permit anybody, however highly placed, to act arbitrarily against their religious tenets. Thereafter Maulvi Muhammad Ali and the Raja of Mahmudabad began interceding with the Lieutenant-Governor on behalf of the Moslems. While they were interceding, officers were sent to survey and prepare maps of the mosque and soon after, on the 29th June, the mutwallis of the mosque were for the first time served with notices under the Land Acquisition Act, for the acquisition of the part of the mosque in question. The mutwallis were non-plussed and did not see the District Magistrate as they were requested to do; on the 1st of July following the work of demolition was carried out. And this gave rise to a terrible agitation among all Moslems regardless of other differences. On the 1st of August they called a meeting to consider what was to be done by them in regard to this mosque. After it broke, some of the boys among the crowd, 250 in number, marched towards the mosque and began, for some unknown reason, collecting a few pieces of bricks. A Moslem daroga thought that this meant that they were going to rebuild the demolished part of the mosque, and he reprimanded the boys sternly, as is the habit with the police. Seeing that his reproof passed unheeded, he began advancing towards the mosque, whereupon the boys sought to thwart his progress. The Daroga Babu thereupon withdrew and returned with his Inspector. There were further reproofs and further stone-throwing. Again the police officers withdrew and returned with a number of constables. These constables made a dash towards the boys but had to retire unsuccessful.

AL-HILAL,
Aug. 17th, 1912.

11. *Al-Hilal* [Calcutta] of the 17th August publishes an article of which the following is a translation:—

Ibid.

The earth is thirsty. It demands blood. But whose? Of the Musalmans. With whose blood is Tripoli flooded? Of the Moslems. With whose blood are the western regions besmirched? With the blood of the Muhammadans. Who slain lie quivering on the plains of Persia? The Moslems. Whose blood is flowing in the Balkans? The blood of the Muhammadans. The land of Hindustan is athirst. It demands blood. Whose? Of the Muhammadans. At last it rained blood in Cawnpore and the dust of Hindustan was saturated with it. The Goddess of Hindustan is in wrath and fury. She demands a sacrifice on her altar. Who is there so valiant that would satisfy her wishes? It is (Sir James Meston), the King of the United Provinces. At last the King of the United Provinces stepped forward and offered the blood of his loyal Moslem subjects, which to him was, next to his life, the most dear and loving object.

O you of the Islamic faith, where shall you now reside? For you even Hindustan is now no longer the home of peace. That which you have been calling the greatest of the Moslem Powers also demands your blood; but not through enmity but out of love for you. She wants to put your love and

loyalty to the test. Himalaya, thou art the tallest of all the mountain ranges of the world. Thou stoppest the furious winds that blow. Thou stemmest the progress of raging and angry clouds which strike against thee. Canst thou not calm the tempest of our afflictions? Canst thou not throw back the clouds of our blood and sorrow?

The British Government asserts that the religion of its subjects will be respected; but will that consideration stand where the straightening of a road is concerned? The British Government asserts that the blood of its subjects will be respected; but will it stand where improvement and adornment of a road is concerned?

The morning of the 3rd of August marks the date of the revolution in the British administration. When the brave sepoys were showering bullets, upon a feeble, helpless and unarmed crowd, did they know that these bullets in piercing the breasts of these helpless people, were injuring British administration and justice? Were they aware that the marks of the bullets were weakening the pillars on which rests the edifice of British rule? They rejoice that they discharged loyal service. O Fools! You are making enemies of those from whom you demand an exhibition of their love.

"UNLAWFUL BLOODSHED."

What a strange spectacle was that, when on the Karbala (field of martyrdom) at Cawnpore several thousands of helpless British subjects, with bare heads, bare feet, tearful eyes, hearts full of sorrow, under a black waving flag which was the sign of the helplessness and persecution of Islam, along with a few hundred innocent children, were collecting heaps of bricks and stones and uttering the self-same prayer which went forth from the lips of Ibrahim and Ismail at the time of the building of Kaaba: "O Lord, accept these few bricks for thy house, thou hearest and thou knowest." This sacred heart-stirring scene is not yet over, when under the command of Mr. Tyler (Magistrate of Cawnpore) a small company of sowars and infantry, all armed, are seen approaching, and for full ten minutes there is a sheet of bullets spread in the air. And when the veil is rent, on the field are seen weltering in blood the quivering corpses of the slain which include a few innocent people whose breath had flown away.

The invisible angel of the Government Press informs us that there were only 12 dead bodies on the field, but subsequently says the number was 18. The credulous mind accepts this, but it does not convince reason that such a small number could have been killed in view of the police continuing firing for ten minutes on 15,000 men.

Administration is subordinate to laws; but it is very much to be regretted that we are under the sway of the tongue. The laws of the Government do not rule us. We are ruled by officials. One word from an official laid low weltering in blood a weak and feeble crowd, a crowd which was unarmed, which was not bent on injuring anybody's honour and property.

Beyond all controversy the crowd was acting against law; for punishing them there was the court room and the prison cell. For correcting them bayonets and bullets were not what were needed. Probably, the British chronicler will point out that fire-arms were used in Bristol and Manchester. But may we ask him to show us the points of resemblance between the spirit prevailing at Cawnpore and at Bristol.

The Nazarenes say that it is the belief of the Muhammadans that women have no soul; but O blessed Nazarene, in the name of the Prophet of Nazareth, say, is it your conviction that Moslems have no souls? Yes, they had souls, but you have deprived them of it. They had life, but you have made them lose it. Have you forgotten the commandment of the law which says "Thou shalt not kill?"

CAUSE OF RIOTING.

Sir James Meston's official communique says that, in regard to the demolition of the Cawnpore mosque, there was no feeling among the Cawnpore Moslems and that it was confined to the Moslems outside Cawnpore. This

fact was not true even before the massacre. If it was, why were armed soldiers surrounding the mosque at the time of its demolition? Who were being terrorised by the dreadful exhibition of bayonets and muskets? Now it must have become plain to the United Provinces Government how much wanting it was in necessary tact, ability and diplomacy. The official communique bears testimony to the fact that the uprising of the Cawnpore Moslems was due to the rise of feeling among Moslems resulting from taunts, scoldings and false imputations. But who was it that had laid the blame on the Moslems and called their sentiments artificial and false? It was Sir James Meston himself. Who was it that had taunted the Muhammadans that all their fury consisted of a few words? It was the semi-government organ—the *Pioneer*. And once again who was it that had declared that the field for the exhibition of Moslem ardour and courage lay in the domain of the pen? The semi-official organ of the British Empire, the *Times*.

Sir James Meston wilfully annoyed the Moslems; he called their religious ardour and enthusiasm false, which for 1300 years had never been so. He considered the buried embers which for 1300 years had been burning as a handful of ashes. Sir James wanted proofs before accepting facts; sons

* Here the religious ardour and enthusiasm of the Moslems is called the living fire which lay encased within their bodies and it came into full view after the destruction of those bodies by British bullets.

of Islam advanced forward and in course of the massacre removed that physical veil which obstructed the view of the ruler of the United Provinces, and it became clear to the whole world that there was a living fire behind the veil, which, if it could not burn others, could at least consume itself.*

The ways of the United Provinces Government were already foreshadowing a bloody scene when its ruler appeared as a speaker at the Strachey Hall at Aligarh on the one hand, and at the local Durbar at Gorakhpur on the other. He then threatened that he would use force in suppressing the excitement amongst Moslems. At last on the 3rd of August, when he was at Bareilly and was being welcomed by the Muhammadan State, Rampur, he suppressed this excitement with force. We are not at all concerned that in defending the honour of a mosque the Musalmans have been killed and wounded, because it has been always their national characteristic; and for the last 1300 years they have been ready with their lives to defend the honour of the house of God. But what we are concerned at is this, that the United Provinces Government may have received some injuries from the bullet shots which have pierced the hearts of their loyal subjects.

THE DAY OF MASSACRE AND NATIONAL MOURNING.

The memory of the martyrs of Cawnpore will ever remain fresh in our mind. We shall celebrate the anniversary of their death. We shall mourn over them. We shall ever remember their helplessness and their persecution. We shall weep over their ardour for the protection of their religion and over the suppression of their national spirit. The morning of the 10th August will ever remain to us a day for keeping religious vows.

On the 4th of August, His Honour reached Cawnpore by a special train and went straight to the spot where the massacre had taken place. He must have observed that human obstinacy and wrong-doing had wrought something, altogether contrary to the intentions of the Government laws, under the very walls where a few days ago a temple of Islam had been desecrated. The bricks were besmeared with the blood of the followers of Hanifite Islamism, every brick representing the frozen dead body of a follower of the true faith. The bricks were sprinkled over with their warm blood, in order that those inanimate bodies might move. There was a movement which shook the whole of India.

India is quaking, who is there to stop her agitation? India is excited, who is there to console her? India is complaining, who is there to give her justice?

O you massacred ones of Cawnpore, no *Namas* was said over you, for you were blessed. We, who are sinners, how could we invoke blessing over you?

We have heard, you were not encoffined. Your bodies, after having been pierced with bullets, were cut up by hospital knives and scissors. We believe that, if the police have not thrown your bodies into the river or buried them for keeping the secret, your bodies must have been carried away by the angels, as the porter of Paradise was awaiting you. O wounded ones of Cawnpore, you received bullet wounds in your bodies, spikes pierced them, bayonets pierced through your eyes, every limb in your body was wounded. You probably remember that on the banks of the Euphrates a Caravan of Islam was plundered in this way, after which the history of mankind took a new turn.

O innocent children and new-born blossoms of the garden of Islam, who have blighted you? The taunting words of Sir James Meston had caused a flutter in your sinless hearts; you advanced to give a lie to the false accusation by those gaping wounds in your bodies. O Birds of Paradise, fly away, for the green lamps of the firmanent are awaiting you.

The Cawnpore incident is not a local affair but concerns the whole of the Islamic world. Musalmans of the world have sent us from every corner the blood-besmeared news of their hardships. We were ashamed that what we had to offer them had no drop of blood in it. Now we are no longer ashamed. O Moslems of the world, accept the offering of our blood.

The Government communiqué.

The first Government communiqué contains an account of the splendid work of the armed soldiers and the total discomfiture of the crowd. But in the communiqué which was published subsequently, the cunning artist drew a picture of the scene which represented the police entirely passive, Mr. Tyler appearing not as a commander but as a true and friendly counsellor. The crowd (according to the same version, surging with anger and ardour and advancing with brick-bats and stones attacked the police in a most remorseless fashion and came up so near that police could hardly attack it. After 10 minutes, the enemy fled away from the field leaving a huge quantity of brick-bats and stones, and the field was thus won with difficulty.

(2) In the first communiqué the number of the killed was given as 13 and that of the wounded 28, but subsequently the number estimated was far larger than the above.

(3) In the first communiqué the reason of this uprising was declared to be not known, and some reference was made to certain speeches that had been delivered on Turkish success at Adrianople and on the Cawnpore mosque. In the second communiqué, however, full details regarding the fiery speeches which were delivered and which inflamed the crowd, were given.

(4) In the first communiqué it was represented that the officers of the city had no information regarding the largeness of the crowd and the commencement of the rioting, and that everything began without their knowledge, but in the second communiqué we read that the armed police was ready from beforehand. Does it not follow from this that the authorities were aware of the existence of this meeting, and we cannot understand for what bloody fray were they ready.

(5) From the first communiqué we find that the enemy had only two ancient and barbarous instruments, namely, bricks and stones, but in the statement subsequently published we find mentioned that the rebels had another dreadful instrument of war in the shape of *lathis*.

(6) In the first report we find that the only reference which was made regarding Mr. Tyler was that he arrived on the scene with the armed police and went alone near the *mosjid*, leaving the force behind. He was attacked, and he stopped. From this statement it becomes clear that Mr. Tyler was also not safe from attacks. But in the communiqué subsequently published there is no reference to all this. It says that when Mr. Tyler arrived on the scene the crowd did not heed him, and at once attacked the police. The most important event in the history of the incident would be the attack made on the District Magistrate; but we do not know the reason why there is no mention of this fact in the second communiqué.

(7) In the first report it was not considered necessary to mention the causes which led the police to carry on this assault, but the information subsequently given is that Mr. Tyler acted with great restraint, and did not order the firing until it became necessary for the safety of the police. In conclusion the paper refers to the speech of Sir James Meston at Agra, and urges the Government to take the officers and the police to task for having acted without thought and far-sightedness.

MOHAMMADI.
Aug. 15th, 1913.

12. The *Mohammadi* [Calcutta] of the 15th August after recounting the incidents in connection with the Cawnpore mosque riots writes:—

At present, Musalmans all over India, irrespective of class and creed, cut to the quick by the sharp blow, are raising subscription everywhere to maintain and support the destitute dependants of the *Shahids* killed most cruelly and unjustifiably, to nurse the

wounded and to assist in the defence of the Moslem prisoners. The Moslem community of India has also publicly declared that the Local Government, by participating in this unjust business, has disregarded the Royal Proclamation of 1857 made by Queen Victoria. By this cruel attack on their religious faith, the feelings of 70 million Moslems have been deeply wounded. Moreover, by causing this murder of these inoffensive and unarmed Moslems, the Cawnpore authorities have driven a most cruel shaft into the hearts of the Moslem population. The Moslem community also declares that for this work of murder, it is Mr. Tyler alone who is responsible. Had he been a little more patient, he might, with the help of the law, have without hindrance appeased the populace. The Moslem community also holds that if there was any excitement caused among the Moslems of Cawnpore the only party responsible therefor is Sir James Meston and his Government, for by saying that there was no excitement among the Cawnpore Moslems, they incensed, and in a manner incited the local Moslems. In fact, Sir James Meston's Government by playing with fire in this time of excitement did not display the foresight of a statesman. The community which put up with humiliations to hundreds of mosques in the Balkans at the hands of Christians, will be able to put up with one or two more thunderbolts at Cawnpore or Delhi. But we tell you Englishmen in all truth, you will be a terrible loser if once you lose the unshakeable loyalty of Moslems. What difference can it make to us? We are a dying nation, we are sleeping profoundly at the midday of our lives, like a traveller who has been robbed of all his goods and is utterly without fear of thieves and robbers. We have nothing therefore to gain or to lose.

We appeal to Lord Hardinge, that ocean of mercy, that Viceroy who guides the destinies of India, to afford relief to the anguish of his seventy million children after careful consideration. A good many storms have blown over the heads of Moslems; Moslems have withstood a good many temptations and ordeals, not for a day were they shaken. But we appeal to His Excellency to reflect why things have come to be thus now. By partitioning Bengal, Government did serious injury to the Western Bengal Moslems, as it did to the Eastern Bengal Hindus. But they did not make any protest whatever, simply out of deference to Government. On the other hand, any number of bombs were thrown, any number of *Navasaktis* and *Yugantars* were issued, ever so many Government servants lost their lives, the depredations of thieves and robbers called forth loud lamentations from the people, a permanent body of revolutionaries was established in the country. Either as a result of all this, or for some other reason, Government did away with the partition. The same Moslems who had been induced to support the partition were ignominiously ignored when the Partition was annulled. This unexpected conduct on the part of the Government along with the cruel gibes of the Hindu community cut the Moslems to the quick, but they contented themselves merely with heaving a deep sigh. Thereafter by laying the axe at the neck of the Moslem University Scheme, Government incensed Indian Moslems beyond measure, but still they did not lose their self-control even for a day. Next came the deadly Balkan war and Government is well aware how deeply Indian Moslems have been hurt by the utterly unjust policy adopted in regard to this war by the Prime Minister and the Foreign Minister of the greatest Moslem Power on earth. But even in the

midst of this universal excitement they did not take a single false step. Were they so minded Moslems, if they could not have manufactured, might very well have hurled bombs, killed Europeans, strengthened the revolutionary party, but they did nothing of the sort. They stood this ordeal of fire successfully. We appeal to the Viceroy who rules these 70 million Moslems to reflect once on the cause of it. Can subjects in any country on earth exhibit such unshaken patience, such firm loyalty, such strength in such an ordeal of fire? Englishmen, you are trampling on Moslems who have such a past record. You are again most murderously churning their already trampled upon anguished hearts. Act with due circumspection.

Moslems have lost everything; they have now lost dominion, learning, wealth and honour. If they have anything in this world or the next to cling to, it is their old mosques. On entering the precincts of these old and dilapidated mosques, we still realise the existence of the Moslem race and religion. Standing under the cool shade of those tumbled down walls, we feel at peace when singing victory to the Almighty. It is by smearing our accursed foreheads with the cool earth from these mosques that we compose ourselves for a short while. Englishmen, you have robbed us of our country, looted our treasure-house, possessed yourselves of our schools; we are not sorry for all that. If you have anything more to take possession of, take it also, we have no objection to that. But we entreat and implore you not to lay hands on those dilapidated masses of brick we have. Perhaps you do not realise that your axe before falling on those bricks falls with redoubled force on the hearts of Moslems. Englishmen, you are wise and far-sighted, so you realise better than we do the effects of these repeated blows and acts of oppression. We humbly pray of you that your acts may not induce any revolutionary reaction.

13. The *Hitavadi* [Calcutta] of the 15th August writes:—

The Cawnpore mosque affair.

The other day at the Calcutta Town Hall meeting regarding the Cawnpore mosque, some speakers denied the statement made by Government that into the part of the mosque demolished, people entered with their shoes on. On the other hand, Mr. Muhammad Ali remarked that entering a sacred place with shoes on was not prohibited anywhere save in the East. The Amir of Kabul entered the famous *masjid* at Agra with his shoes on, when he visited India some years ago. Government after this may very well ask, whose authority they are to accept—Mr. Muhammad Ali's or that of the speakers whose opinions went against his.

Mr. Muhammad made on this occasion some irrelevant and ignorant remarks regarding Hindu temples. He thought that Hindus worshipped the images inside temples, so the images could be removed and no sanctity attached to the temples, which could well be demolished. This is a curious and mistaken idea. We thought modern educated Moslems were free from the spirit which, in the past, led often to the demolition of Hindu temples and the erection of mosques on these sites. Any way, there has been great rashness displayed on both sides in this matter. The Cawnpore Moslems cannot plead that they knew nothing of the matter previously, for the matter was discussed by the Cawnpore Municipal Board. On the other hand, when the Cawnpore officials knew that the Lieutenant-Governor was to receive a Moslem deputation on the subject they might very well have postponed the demolition for a time. The demolition of the mosque was bad and the shooting of the rioters was more reprehensible still. The Moslems would have been well advised not to have begun rebuilding the mosque till they had interviewed the Lieutenant-Governor. It is folly for educated Moslems now to stir up their illiterate co-religionists to appeal to force. Government cannot be blamed for occasional mistakes made by its servants. We are confident that Sir James Meston will see that Moslems have no real ground for complaint in the affair.

14. The *Hablul Matin* [Calcutta] of the 16th August says:—

Ibid.

The sight of the crowd frightened Mr. Tyler, and instead of advancing he halted midway. This cowardice on his part encouraged the lawless spirits among the crowd, and jeers began to be poured on him. Mr. Tyler, misinterpreting these, became terribly frightened, and quailing at the prospect of some unknown danger, his one anxiety was to save himself. Utterly unnerved by apprehensions of momentary death, he, intentionally or otherwise, gave orders for the police

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to open fire. There was some blank firing at the outset, but this only added to the excitement of the crowd and brick-bats, etc., began to be hurled at the police. The police affrighted began to flee, whereupon Mr. Tyler gave orders to them to open fire. And then for 10 long minutes there was a shower of shots poured on the crowd, which dispersed rapidly. Mr. Tyler's purpose was gained. His fear fled and he was glad to see that the crowd was no longer there. There were only a number of dead and wounded to gladden his eyes. Any way Mr. Tyler ordered the fleeing crowd to be chased by policemen with drawn swords and these men wreaked their vengeance to their hearts' content, entering even private houses to commit unmentionable outrages there.

So much for what actually happened. We shall now proceed to make our remarks on the subject.

Moslems have always been loyal subjects, who are commanded by their religion to honour royalty as semi-divine. Loyalty is, therefore, a religious obligation with them. We regard it as consistent with this loyalty, to represent respectfully to our rulers our grievances and ask for redress. The history of the agitation about the Cawnpore mosque throughout illustrates this. It is impossible to describe how exactly Moslems felt when the part of the mosque was unjustly demolished, in opposition to all their prayers. They sought to give vent to their national sorrow at a public meeting. They resorted to no conspiracy. Was it not loyal of them publicly to appeal to Government respectfully for redress? Furthermore, Mr. Tyler himself has admitted, and so has the Inspector of Police above referred to, that there was no intention among Moslems to re-build the demolished part of the mosque without the permission of Government. Then, again, the Cawnpore Moslems are mostly illiterate mill-hands; no trouble would have occurred if the Daroga had not at the very outset adopted a rough and domineering attitude towards them. It was this Daroga who, after being rebuffed, exaggerated the incident to the Superintendent of Police and the latter similarly rebuffed told a similarly exaggerated story to the District Magistrate, who thereupon lost all patience.

15. The *Hablul Matin* [Calcutta] of the 17th August, discussing the Cawnpore mosque incident, remarks that Sir

The Cawnpore mosque affairs.

James Meston has displayed a surprising bias in favour of Mr. Tyler, whose rashness brought about the riots, and against the Moslems, of whose anguish of mind he was well aware. Moslems in all parts of India are now showing sympathy with the Cawnpore Moslems in regard to this incident, and the matter has ceased to be in any sense a local one. Nay it has come to be a tragic and alarming incident, for all Moslems all over India, if not all over the world, have been cut to the quick by this terrible incident. So it behoves Government to proceed in this matter with the utmost circumspection. We trust all well-wishers of the Empire will now act with coolness and patience. We heartily support the prayer made by M. Wazir Hossain, Secretary of the All-India Moslem League, for a commission of inquiry into this matter; nay, we counsel our co-religionists to try their best to induce Government to appoint such a commission. Let Moslems remember that upon this case depends to a large extent their glory, national dignity and importance.

We must show the world how lamentably the British authorities have behaved towards us. It is further necessary to institute civil and criminal suits against the Magistrate, the Superintendent and other police officers, individually, for destroying a religious edifice unlawfully, firing upon people and so forth. A parallel for this procedure is to be found in the cases in Bengal instituted against Mr. Clarke of Mymensingh, Mr. Emerson of Barisal, and Mr. Weston of Midnapore. And we believe that no difficulty at all will be experienced in proving the guilt of the Cawnpore authorities. If Moslems can do this, officials in the future will behave towards them as men. At present, some short-sighted officials do not hesitate to mete out to us the treatment they accord to beasts. Until we learn to show our own strength, officials will not treat us as men. The despicable conduct of these short-sighted men not only humiliates us, they do immense injury also to the safety of the British Empire; they instil feelings of hatred in the minds of loyal subjects. Those therefore that are behaving inimically towards the people are indirectly encouraging revolt against the Government. So,

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in the interests of our national welfare as well as the welfare of Government, it behoves us to try to institute legal proceedings and to appoint a commission as indicated above. Let funds be collected all over India for the purpose.

16. The *Islam Ravi* [L'angail] of the 8th August has the following on the Cawnpore mosque affair:—

The Cawnpur mosque affairs.

We do not think the Government is right when it says that the portion of the mosque demolished was used for ablutions only, and was thus by no means sacred. Be that as it may, Musalmans pray to the Government to rebuild the demolished part of the mosque.

Even supposing that the portion demolished was not sacred, which, however, cannot be the case, for every part of a mosque is sacred, and even admitting that its removal will in no way interfere with the *Nemas*, will it be proper for the Government to keep up their *zid* in defiance of the prayers of the public, who are plainly asking for justice in the matter? Such a thing is good neither for the Government nor for the people. We, therefore, hope that the Government will allay the unrest by listening to the Musalmans' prayer.

17. The *Moslem Hitaishi* [Calcutta] of the 15th August writes:—

Allegations against a Circle Officer.

Babu Radhika Mohan Sen, Circle Officer of the Chandpur Union, in Tippera, is showing great animus against Musalmans. He is very arrogant and considers it beneath his dignity to consult Panchayat Presidents, especially those of them who are Musalmans, for he does not look upon them as gentlemen. He seems to have taken a vow to remove all Musalmans from the Panchayatships, and has already succeeded in doing so in seven or eight cases. He is also trying to reduce the numbers of Musalman Unions. Men like Maulvi Abdul Ajiz and Maulvi Abdul Jubbar have had to resign because of their incurring Radhika Babu's displeasure by not voting for a friend of his. In fact, Radhika Babu has made himself a sort of terror to local Musalmans, and the Government ought to remove him from the place without delay.

18. The *Sanjay* [Faridpur] of the 11th July writes:—

Alleged wrongful confinement by a Naib.

Some time ago, Babu Jyotis Chandra Mitra, Naib in charge of the Zamindari Cutcherry of Babu Asutosh Goswami at Chandpur, Thana Bhushana, district Faridpur, placed an order for some sweetmeats with a local confectioner named Rajendra Chandra Kundu, who could not accept the order because of his inability to procure milk which had become very scarce just at that time. Jyotis Babu became very angry at this, and threatened Rajendra with a fine of Rs. 100 if he ever carried on a trade in sweetmeats in future. Rajendra obeyed the order for a time but at last sheer want compelled him to appeal to the Daroga of the local Thana for protection against the Naib's zulum. The Daroga told him to go and carry on his trade as before; but as soon as he did so the Naib had him arrested by his peons and ordered him to pay a fine of Rs. 100, as well as Rs. 25 as peons' fees. This was more than the poor man could afford to pay and he was, therefore, kept confined in the cutcherry in spite of a number of his co-villagers offering to stand security for him. Rajendra was also threatened to be drowned if he did not pay the sums demanded from him. Later on his son-in-law brought the matter to the notice of the local police Sub-Inspector who sent a chaukidar and a constable to get him released. An enquiry was held into the affair, and, although it was fully proved, no steps were taken to punish the Naib, but only a report in C Form was submitted. We are afraid, the Sub-Inspector acted under the Naib's influence and we ask for justice to be done in the matter.

19. The *Mohammadi* [Calcutta] of the 15th August writes that Sir Frederick Halliday, who has just retired, has been a most able Commissioner of the Calcutta police.

Sir Frederick Halliday.

He was a cool-headed, wise and dutiful public servant, who enabled the citizens to live in peace. During the *Bakr-id* riots, but for his impartiality and sense of duty, the Moslems would not have been permitted to sacrifice kine. Calcutta Moslems will ever be grateful to him for this. Being poor and illiterate, they can only bless him from a distance and shed tears at his approaching departure.

ISLAM RAVI,
Aug. 8th, 1913.

MOSLEM HITAIHSI,
Aug. 15th, 1913.

SANJAY,
July 11th, 1913.

MOHAMMADI,
Aug. 15th, 1913.

JASOHAR,
Aug. 9th, 1913.

20. The *Jasohar* [Jessore] of the 9th August asks why Government has ordered all high officials in the Bakarganj district to surrender their revolvers to the police.

FARIDPUR HITASHINI,
Aug. 12th, 1913.

21. Referring to the good work done by the Union Committee of Ajgara, a village in the Khulna district, the *Faridpur Hitashini* [Faridpur] of the 12th August writes:—

Village union.

The annual report of the Union for last year shows that, while the Union has done much excellent service to the public, there is yet much more that it has not been able to do for want of funds. In this connection we should like to make a few suggestions which, we trust, would serve to place Union Committees on a more workable basis. The Panchayats who compose a Union should be partly elected by the people and partly nominated by the Government, and there should be clearly defined rules and regulations for their guidance. The expenses of a Union should be met (1) by regular annual grants from the District Board out of the Road Cess revenue, (2) by devoting the whole amount of the Chaukidari Tax to its use, and (3) from the income obtained from the local pound and ferry fund. Considering that chaukidars are at present quite an useless lot, it is by all means desirable to place them under the control of the local public, for then they will know that they are really the servants of the public whom they are to serve properly. We should also think it advisable to impose some extra taxation on the people to supplement the income of the Union. We know that Union Committees are not always manned by the best men, but one must go on with the materials one can obtain and try to improve upon them.

HITAVADI,
Aug. 15th, 1913.

22. A correspondent of the *Hitavadi* [Calcutta] of the 15th August writes that on the 23rd *Sravan* last, while walking along the bank of the Bhagirathi at Saktipore village (in Murshidabad) at about 2-30 or 3 P.M., he found a crowd assembled on the river bank, witnessing some 20 or 25 corpses floating down the river close to each other. Some of the dead men had coats and silk chadars on and others wore on their heads the *topes* used by the crew on board steamers. The majority of those men appeared to be respectable. After some 15 minutes another batch of corpses, 17 in number—was also found floating down, some of them evidently respectable men and others belonging to the lower classes. Thereafter two further batches of corpses also were seen, the first consisting of 9 and the second of 5 dead bodies. Evidently some steamer had foundered or there had been some railway accident. Will not the authorities inquire into the matter and, by issuing an official statement, appease the public anxiety?

BASUMATI,
Aug. 16th, 1913.

23. The *Basumati* [Calcutta] of the 16th August considers the conviction and punishment of Constable Kartik Chandra Sinha of Midnapore on a charge of extorting bribes as a nemesis for what he did in connection with the Midnapore Bomb Case. It was this man, writes the paper, whose statements were accepted as gospel truth by the Hon'ble Mr. Justice Woodroffe in the Midnapore Damage Suit; and now the man, who safely crossed an ocean, has been drowned in a mere cesspool.

BANGAVASI,
Aug. 16th, 1913.

24. Referring to the same case, the *Bangavasi* [Calcutta] of the 16th August remarks:—
- Ibid.* People now see what kind of a man it was on whose evidence Mr. Justice Woodroffe implicitly relied in decreeing the Midnapore Damage suit against the plaintiff.

(b)—Working of the Courts.

KHULNAVASI,
Aug. 9th, 1913.

25. The *Khulnavasi* [Khulna] of the 9th August writes thus in reference to the recent case in which the Manager of the Howrah Flour Mills was fined Rs. 150 for having shot an Indian coolie to death:—
- "Is this justice?"
- Is this punishment adequate? Is the life even of an Indian coolie so very cheap? Had an Indian carelessly shot a European to death, would he

have been let off with a small fine like this? Of course, the Saheb did not intentionally cause the coolie's death, but he should have been more careful. Further, cases of this kind are getting rather too frequent. Government ought to take strong steps to prevent loss of life of Indians through carelessness and inconsiderateness like this on the part of Europeans. The Magistrate's judgment is really amazing. He has been profuse in his praise of the accused but has no thought to spare for the sorrow-stricken family of the deceased coolie! Is not such special pleading for an accused rather out of place in a judicial pronouncement?

26. The *Viswavarta* [Dacca] of the 8th August referring to the above-mentioned case, remarks:—

"Is this justice"?

We are not content to see a hundred rupees paid as compensation for the loss of a man's life. Even a cow belonging to a petty householder is sometimes worth this amount.

27. Referring to the same case, the *Hitavadi* [Calcutta] of the 15th August writes:—

Ibid.

Cases of this nature are getting rather frequent, and people believe that this is because the offenders in such cases are let off with light sentences. The accused was old enough to know the dangerous act he was committing. The Magistrate might well have displayed more sympathy for the family of the coolie and less for the accused. Would Europeans have remained silent if such a light punishment had been awarded to an Indian accused of a similar offence against a European?

28. Referring to the demand for security from the *Comrade* newspaper of Delhi under the Press Act, the *Hablul Matin* [Calcutta] of the 15th August asks Government to

Security from the *Comrade* of Delhi under the Press Act.

be chary in using the deadly weapon which it possesses in the shape of the Press Act. Let it enquire if it is not the fact that men whose mouths were gagged, who were not allowed to speak out their feelings, are now political dacoits, assassins, and bomb-throwers. If men are allowed opportunities of giving public vent to their feelings, they would never betake themselves to despicable work like this.

VISWAVARTA.
Aug. 8th, 1913

HITAVADI.
Aug. 15th, 1913.

HABUL MATIN.
Aug. 15th, 1913

(c)—Jails.

29. The *Barisal Hitaishi* [Barisal] of the 11th August takes exception to

Removal of a convicted journalist from the Barisal to the Alipore Jail.

the removal of Babu Ramcharan Pal, Editor of the *Suhrid*, who has been sentenced to a year's simple imprisonment on a charge of defamation, from the Barisal Jail to the Alipore Jail, where he will be greatly handicapped in the institution of his appeal, because he has no friends in Calcutta. The paper also considers it an unwarrantable humiliation inflicted upon the old man, that he was taken along the public thoroughfares handcuffed and with a rope tied round his waist, as if he was a thief or a dacoit.

BARISAL HITAIISHI.
Aug. 11th, 1913.

(d)—Education.

30. The *Islam Rabi* [Tangail] of the 8th August writes:—

Government and education.

The changes that were carried out in the system of education in India by Lord Curzon are well-known to everybody, and it need not be explained here how far those changes have served to further the cause of education. Some more changes are again about to be introduced, and this time they will be quite radical in nature. The result will be that education will receive a permanent check. The Government proposes to spread primary education by means of schools controlled by District Boards, or, if a District Board happens not to have enough funds for such schools, by means of *pathsalas* approved and aided by the Government. And this will mean that any *pathsala*, which somehow or other fails to satisfy the authorities, will not receive any aid and, consequently, will have to go out of existence. The Government also proposes to have teachers of *pathsalas* recruited from the same community as the students.

ISLAM RABI.
Aug. 8th, 1913.

But how many *pathsalas* will continue to exist if this rule be rigorously applied? Then, again, the qualifications which the teachers are required to possess will make it very difficult to obtain really good men. All this will serve to handicap the spread of primary education. The Government is of opinion that what the country requires is more students than *pathsalas*. But how can the number of students increase unless there is an increase in the number of *pathsalas*? Then as regards female education, it will be simply impracticable to give to girls a training befitting their social position, as contemplated by the Government. Every school contains girls belonging to many different castes. Is then each school to be composed of girls belonging to a particular caste? And lastly, the control of higher education by the Government will mean the death of many colleges. We ask our countrymen to persuade the Government to give up their proposals, and thus remove the danger which now threatens education, for it is not at all unlikely for the Government to be moved by the people's appeal.

In another paragraph the paper says that the present educational policy of the Government will cause greater pain and fear to the people of Bengal than the Partition of Bengal did. The result of this policy will be to keep Bengalis, especially the Musalmans of Bengal, steeped in eternal ignorance. Both the communities are, therefore, protesting strongly against it and we are confident that they will, if they follow strictly constitutional methods, succeed in gaining their object.

KHULNABASI,
Aug. 9th, 1913.

31. The *Khulnavasi* [Khulna] of the 9th August cannot support the new educational policy of Government, which will have the effect of transferring the control of education from the hands of experienced and veteran Indians to those of raw, youthful Civilians of foreign birth. It is a pity that Government cannot, after all these years, trust educated Indians. Dacoities are committed and all the blame is fastened on educated Indians. Mr. Beatson-Bell recently spoke words to the Madaripur schoolboys which were unworthy of a veteran and responsible official like him. We believe that unless the leaders of the country are entrusted with the control of education it will not widely spread in the country.

PRASUN
Aug. 8th, 1913.

32. Discussing the recent educational policy, the *Prasun* [Katwa] of the 8th August speaks of the disappointment caused among the Indian public by the new policy which will curb the usefulness of the University. A School Final Examination in India will be a failure, judging from the results of the abolition of the Middle Vernacular and Middle English examinations. For the educational officers here are not so benevolent and impartial as in England. People therefore fear that this system of school final examination will check the further spread of high education.

TRIPURA HITAIISHI,
Aug. 13th, 1913.

33. The *Tripura Hitaiishi* [Comilla] of the 13th August is glad that, in reply to an address presented to His Excellency by the Eastern Bengal Saraswat Samaj, Lord Carmichael has promised to pay Rs. 25,000 at once and Rs. 5,000 annually to the Samaj. The writer next says that if the cause of Sanskrit education has really to be furthered, arrangements must be made so that Sanskritists may be able to earn a decent livelihood. As matters stand now, no brilliant student takes up the study of Sanskrit, and it is a stern truth that Sanskrit is taken up by only such students as are unable to find any opening in any other direction.

JASOHAR,
Aug. 9th, 1913.

34. The *Jasohar* [Jessore] of the 9th August is glad that the Government of India has established 15 scholarships for the education of the scions of the Badshah family at Delhi.

Education of the scions of the
Badshah family at Delhi.

MOSLEM HITAIISHI,
Aug. 15th, 1913.

35. The *Moslem Hitaiishi* [Calcutta] of the 15th August complains of the inconvenience felt by Musalman students on account of the absence of any fixed text-books in Urdu and Persian for the Upper Primary Examination, so that when a student gets into the minor course he finds it extremely difficult to go on with his studies in those two languages. The paper invites

Urdu and Persian in the Upper
Primary Examination.

the attention of the Government to the matter and says that the grievance should be removed.

36. The *Hitavadi* [Calcutta] of the 15th August, discussing the report of the Committee on the proposed Technological Institute at Calcutta, remarks that Writers' Buildings will not suitably house the new institute. And further Calcutta ought by all means to have a Civil Engineering College of her own, located near the Technological Institute. And both these must have accommodation capable of future expansion.

HITAVADI,
Aug. 15th, 1913.

37. The *Samay* [Calcutta] of the 25th July writes that the recent refusal on the part of the Government of India to sanction the opening of B.A. Honours classes in the T. N. Jubilee College at Bhagalpur indicates that Government proposes assuming full control in educational matters. If so, let it speak out; why these repeated acts of *subterfuge* which create despair in the public mind? These are political moves of the most inferior order. It is not always proper to adopt a policy of secrecy, as in the case of the transfer of the Capital to Delhi.

SAMAY,
July 25th, 1913.

(c)—Local Self-Government and Municipal Administration.

38. The *Suraj* [Pabna] of the 18th August in course of a review of the first year of its existence says addressing Lord Carmichael: "Take away the gorgeous covering and you will see a hideous picture of real poverty dancing over the province. Malaria is ravaging country after country. Thousands of thirsty voices are putting forth sky-rending cries for a drop of water. We have been saying this over and over again. O Governor of Bengal, if you want to save the unfortunate country from ruin and destruction make arrangement for the supply of drinking water, improve our commerce and industries and open out for us the path of high education. The glory of the royal power depends on the strengthening of the foundation of the power of the people. Your voice of hope still echoes in our ears. Listening to the wants and complaints of the people of Bengal, establish the throne of devotion and satisfaction in their heart."

SURAJ,
Aug. 18th, 1913.

39. The *Dacca Prakash* [Dacca] of the 10th August draws the attention of Lord Carmichael to a suggestion made by a landholder of Dacca to the effect that a scheme should be set on foot for providing poor villagers in Eastern Bengal with homestead lands. For the want of homestead lands becomes often very keen in Eastern Bengal where thousands of homesteads are annually destroyed by the Padma, Yamuna and Dhaleswari rivers. The matter should not be neglected on the ground of its affecting individuals only. The efforts which Lord Carmichael is making for improving the sanitation of the country will be successful only if poor people are first supplied with homestead lands.

DACCA PRAKASH,
Aug. 10th, 1913.

40. The *Paricharak* [Calcutta] of the 12th August sees in the system of election of Municipal Commissioners, as suggested in the proposed amendment of the Calcutta Municipal Act, a contradiction of the policy which, Mr. Montagu said in his recent budget speech, should guide the administration of India. Mr. Montagu emphatically declared that "divide and rule" should never form the keynote of British rule. But, says the paper, English officials in India do not always behave themselves as Mr. Montagu thinks they ought to. That "divide and rule" is not an obsolete policy is clearly evident from the way in which it is proposed to select Commissioners for the Calcutta Corporation. The right of special representation for Musalmans is sure to breed ill-feelings between them and the Hindus, and has besides never been asked for by the former. The paper, therefore, fails to see the necessity of introducing a system which is so mischievous in its nature.

PARICHARAK,
Aug. 12th, 1913.

SANJIVANI,
Aug. 14th, 1913.

41. The *Sanjivani* [Calcutta] of the 14th August learns from the *Kalyani* newspaper that for the first time a police-officer, namely, the District Superintendent of Police, has become a member of the Jessore District Board, and that Police Inspectors have been appointed members of the Magura and Narail Local Boards, while the Subdivisional Officers of Narail and Bongong have found no place on them. The writer asks why these innovations have been introduced in the District Board and Local Boards in Jessore. Police officers are generally overwhelmed with their police duties, so that they cannot be expected to properly discharge the heavy duties of a member of a District or Local Board. If the example of appointing police-officers as members of District and Local Boards is followed in other districts also, the purpose which such Boards are intended to serve in the country will be nullified.

DAINIK CHANDRIKA,
Aug. 13th, 1913.

42. The *Dainik Chandrika* [Calcutta] of the 13th August complains that the Inspector-General of Civil Hospitals, Bengal, is giving effect to his queer principle that only poor men should be admitted in hospitals and not respectable men. He has, in fact, issued an order to the effect that women of respectable families should not be admitted to the Campbell Hospital, and in accordance with this order many female patients have been expelled therefrom. The attention of the Government is drawn to the matter. All respectable men are not well-to-do, so as not to require the help of free treatment in hospitals. Moreover, even well-to-do persons have often to resort to hospitals for treatment in difficult surgical cases, on account of the impossibility of such treatment in private houses. In this country, people, rich or poor, are always reluctant to go to hospitals. It is only under extreme circumstances that they resort to them. In Europe and America, even the richest men go to the hospital whenever they are ill. Even here will the Inspector-General refuse to admit a European lady in the Campbell Hospital? If not, why should he refuse to admit women of respectable Indian families?

(f)—Questions affecting the land.

SAMAY,
July 25th, 1913.

43. The *Samay* [Calcutta] of the 25th July thus points out certain provisions of the Bengal Tenancy Act which are held to injure the under-tenure-holders who usually are respectable middle class men:—

(1) Every 15 years the prices of crops rise from 10 to 15 per cent., whereas the rent of the occupancy raiyat may be increased in 15 years only to the extent of two annas in the rupee.

(2) *Khamar* lands used to be cultivated by *Borgadars* who used to get half or one-third of the crops without possessing any rights to the land. The Tenancy Act recognizes these also as raiyats to the serious injury of middle-class gentlemen. The existing law interprets the word *Khamar* in the European sense, to the injury of the *bhadralog* under-tenure-holder.

(3) The *jots* with occupancy rights are fast passing out of the hands of raiyats into those of the money-lenders. This is a process which is not benefiting either the zemindar or the raiyat and is leading to the extinction of the respectable middle class. It is further bringing about an exodus of *bhadralogs* from the villages to the towns. And this, again, is encouraging an increase of crimes like theft and dacoity.

(g)—Railways and Communications, including Canals and Irrigation.

BASUMATI,
Aug. 16th, 1913.

44. The following is taken from the report of the recent railway collision at Debipur on the East Indian Railway, which appears in the *Basumati* [Calcutta] of the 16th August:—

The collision at Debipur.
It was raining hard when the collision took place, and considering the darkness which then prevailed at the place it was no wonder that the driver of the Express could not see the signals. The third class carriages have been totally

wrecked, and from this fact one may presume that a few other carriages were damaged also. The Railway authorities, however, deny this and we may take their account to be true. There is one thing which strikes us as peculiar and that is that only two men were killed and four injured, and that none of them, excepting one who was injured but not killed, was a passenger. Is it likely that the two third class carriages which were wrecked did not contain a single passenger? Or were the carriages emptied at Burdwan? Or are we to suppose that some mysterious agency saved the passengers who were travelling in them? There is a rumour that several men were killed and that their bodies were secretly removed by the Railway authorities. This rumour is perhaps the work of mischief-makers, and we ask the Railway authorities to publish a true report of the accident. We give below an account of the accident so far as we have been able to obtain.

A goods train was waiting at Debipur and the Station Master of the place, therefore, kept the signals at "danger." He intended to give a "line clear" to the Express after placing the goods train in a siding. The driver of the Express failed to see the signals and ran his train into the station. It was only when the Express was a few yards from the goods train that the driver of the former train could realize the situation and tried to pull up. But it was too late. The Express ran in full force against the goods train, and it is reported that the engine of the Express was thrown by the impact about ten feet high up in the air before it fell on the ground. From this one can guess the speed at which the Express had been running. Some say that the goods train was then moving at the rate of ten miles an hour, while others, again, state that it was standing still. The driver of the Express and the guard of the goods train jumped out and saved their lives, but a probationer brakesman and a block fitter were killed, while a passenger and the "Jack" and fireman of the Express were wounded. It is not yet known how many men have been killed or injured by the collision, and the matter is now under enquiry. The train service was thrown out of gear and none of the through Mail trains could pass Debipur that night. The Punjab and the Bombay Mail trains were held up at Bandel, and the passengers of the Express were brought down to Howrah by the Burdwan local train. Before the affair about this collision was over, a derailment took place at the same station which interfered with the traffic again.

45. The *Jasohar* [Jessore] of the 9th August referring to the railway collision at Debipur, remarks:—

The collision at Debipur.

Who knows how many people of this country lose their lives through carelessness of railway servants? It is the fate of luckless India!

46. The *Hitavadi* [Calcutta] of the 15th August, referring to the Debipur Railway accident, remarks that rumour has it that a good many lives were lost in this accident. A

Ibid.

reporter visiting the scene of occurrence says that a dreadful stench comes out near Debipur station. Will not the authorities issue a statement giving the facts of the case?

47. The *Samay* [Calcutta] of the 15th August says:—

Reconstruction of the Delhi railway station.

The Delhi Railway station will be reconstructed at a cost of one and a half crores of rupees.

Can any other country furnish such an instance of good use of Government revenue?

48. The *Bir Bharat* [Calcutta] of the 10th August, in referring to the proposed new Railway Station for Delhi, enquires whether the cost of construction will be borne by the Government or by the Railway Company.

Who will bear the cost of the new railway station at Delhi.

49. The *Nihar* [Contai] of the 12th August invites the attention of the Government to the urgency of repairing the breaches in the embankment at Khagda and Dubada-Panth, and also those along the river

Breached embankments in Contai.

Keleghai, which have aggravated the floods in Contai and are causing much harm and inconvenience to the local public. Unless these breaches are repaired promptly the floods will never subside, no matter what measures may be taken to drain the water away.

JASOHAR,
Aug. 9th, 1913.

HITAVADI,
Aug. 15th, 1913.

SAMAY,
Aug. 15th, 1913.

BIR BHARAT,
Aug. 10th, 1913.

NIHAR,
Aug. 12th, 1913.

BARISAL HITAIKHI,
Aug. 11th, 1913.

50. The *Barisal Hitaiishi* [Barisal] of the 11th August complains of the bad condition of the canal and the road at Rakudia (thana Babuganj, district Barisal), both of which are causing very great inconvenience to the local people. The canal has silted up and is doing much harm to cultivation, and the road, which is badly in need of repairs, has become almost impassable. The people represented the matter to the Local and District Boards more than once, but in vain. The paper, therefore, asks the Government to come to the rescue of the unfortunate inhabitants of Rakudia.

(h)—General.

HINDUSTHAN,
Aug. 16th, 1913.

51. Our Viceroy, writes the *Hindusthan* [Calcutta] of the 16th August, will leave Simla about the middle of October and after visiting Kapurtala, Bikanir, and various other places, return to Delhi in the last week of December. What about His Excellency's talked-of visit to Calcutta?

HABUL MATIN,
Aug. 13th, 1913.

52. The *Hablul Matin* [Calcutta] of the 13th August refers to the approaching return of the Islington Commission to India and speaks very lightly of the whole affair, doubting that the Commission will at all do any good. Even if it does bring any good, it will concern only a few clerks and officers. We, says the writer, are anxious to know what becomes of the questions of separation of Judicial and Executive functions and extension of rights of Self-Government.

SURAJ,
Aug. 13th, 1913.

53. Referring to Lord Carmichael's Durbar speech at Dacca, the *Suraj* [Pabna] of the 13th August expresses its satisfaction at the good reason and sense displayed therein, and hopes that much good will be done to the country through the efforts of such an impartial, keen-sighted and popular ruler.

DACCA PRAKAS,
Aug. 10th, 1913.

54. Referring to Lord Carmichael's Dacca Durbar speech, the *Dacca Prakas* [Dacca] of the 10th August heartily thanks His Excellency for his assurance that Dacca will really be a second Capital of Bengal, and his noble exculpation of Bengali political agitation from the charge of sedition.

PARICHARAK,
Aug. 12th, 1913.

55. Referring to the proposed changes in the India Council, the *Paricharak* [Calcutta] of the 12th August suggests that instead of filling the Council with Englishmen with so-called Indian experience, whose experience means nothing else but an animus against everything Indian, the board should be manned by able Indians and liberal-minded and impartial Englishmen recruited from England.

PALLIVASI,
Aug. 6th, 1913.

56. The *Pallivasi* [Kalna] of the 6th August does not think it at all proper that everything that the Government propose to do should be protested against. The paper cannot support the agitation which has been started against the proposed partition of Midnapore which, it thinks, must have some cogent reasons at its bottom. The Journal fails to make out how the partition will injure the district in any way, excepting that it may diminish the importance of the town of Midnapore to some extent. And as for the question of cost, the *Pallivasi* does not consider it at all reasonable to allow that to stand in the way of any necessary reform.

MEDINI BANDHAY,
Aug. 11th, 1913.

57. A correspondent of the *Medini Bandhav* [Midnapore] of the 11th August says that the opposition of the people of Midnapore is the main reason why the district has not been partitioned so long. This opposition led Lord Minto even to promise that the district would not be partitioned without consulting public opinion. The present scheme of partition has, therefore, come on the people of the district as a bolt from the blue.

It is to be extremely regretted that a number of short-sighted people have, though outwardly expressing protest, become inwardly elated at the prospect of the partition. It is also said that a number of inhabitants of Contai actually petitioned the Government for a partition of the district, and probably Lord Carmichael has relied on their opinion in framing the scheme. The articles which are being published in the *Nihar* newspaper, also of Contai, in favour of the partition are trite and ridiculous. These articles are doing immense harm to the district. It is a pity that there should be people in the district who, instead of uniting to protest against the proposed partition, should be continuously crying to have the headquarters of the new district established at Contai.

The correspondent next goes on to say that Hijli has neither any historical nor any commercial importance to deserve the distinction of having the new district called after it. A partition of the district will ruin Midnapore, which is the most important town in the district in points of historical and commercial greatness. The inhabitants of the district are urged to make a vigorous protest against the scheme of partition with cogent arguments and facts, so that Lord Hardinge and Lord Carmichael may yet be pleased to change their view on the subject.

58. The *Barisal Hitaishi* [Barisal] of the 11th August is greatly alarmed at the rumour that the thana of Gaurnadi will be transferred from the Bakarganj district and

A rumour.

included in the newly created sub-division of Gopalganj in the Faridpur district. The news has come upon the local public as a great shock, says the paper, because the slicing off of this thana will do a serious injury to Bakarganj. Partition and re-distribution have now become the order of the day, and so the paper sees no reason for disbelieving the rumour. Gaurnadi is the most important place in Bakarganj because it is the birth-place of the great popular leader Aswini Kumar Datta. Besides, Goila, another village in Gaurnadi, is a great seat of learning. And lastly, the road known as Gaurnadi Road is the glory of Bakarganj. Apart from sentiment, the people of Gaurnadi will be put to much inconvenience if they have to go to Faridpur for the settlement of their law cases. The paper exhorts the local people to start a strong but constitutional agitation against the proposal, and prays to God that the Government may not take such a cruel measure.

59. The *Hitavadi* [Calcutta] of the 15th August draws the attention of the authorities to a letter appearing in the *Bharat*

Story of a coolie woman in the Fiji Islands.

Mitra from a coolie woman of Gorakhpur, who, with her husband, emigrated to the Fiji Islands some time ago. It appears that there the coolies are not only assaulted, but the female coolies are sometimes even forced to sacrifice their virtue. She complains that on the 20th April an Overseer attempted to violate her. She saved herself by jumping into a river. As there is no evidence available, the help of the law courts cannot be sought for redress.

60. The *Jasohar* [Jessore] of the 9th August says that the hard lot of

Indian coolies at home and abroad.

male and female Indian coolies in Indian tea gardens, and outside India, calls for sympathy from every quarter. The stories of the sufferings to which they are subjected by their masters are heart-rending and well known to readers of newspapers. News of outrage and attempted outrage on female coolies are frequent. This is helping to aggravate discontent in the country. It is high time that Government should do something to relieve the hard lot of the coolies. The news of persecution of a coolie woman named Kunti in the Fiji Island is a fit matter for enquiry.

61. With reference to Lord Crewe's remarks, in his speech on the Indian

Lord Crewe and the Indian Civil Service.

Budget, regarding the pay of the members of the Indian Civil Service and the criticism to which their conduct is often subjected in Parliament, the *Paricharak* [Calcutta] of the 15th August objects to any proposal for increasing the pay of the service. No other Civil Service in the world is so handsomely paid as the Indian Civil Service. Moreover, there are native officers on half or one-third of the pay of Civilians who are in no way inferior to the latter in ability. Why appoint Civilians on a high salary if equally good men can be

BA RISAL HITAISHI
Aug. 11th, 1913.

HITAVADI,
Aug. 15th, 1913.

JASOHAR,
Aug. 9th, 1913.

PARICHARAK,
Aug. 15th, 1913.

had here on a much smaller pay? As regards Parliamentary criticism of the conduct of Civilians, the paper does not think that an honest and dutiful officer need be afraid of it.

BASUMATI.
Aug. 16th, 1918.

62. The following is taken from an article under the heading, "Indian affairs in Parliament," which appears in the *Basumati* [Calcutta] of the 16th August:—

Hon'ble. Mr. Montagu's Budget speech.

Our readers are no doubt aware that Mr. Montagu, the Under-Secretary of State for India, came on a few weeks' visit to this country. His short sojourn seems to have furnished him with an intimate knowledge of India as is possessed by Englishmen residing in this country. In his speech during the discussion of the Indian Budget in Parliament, Mr. Montagu did not say anything relating to high politics, as was his custom in previous years, but his words this year savour of the narrowness of racial prejudice and of the ideas he has obtained of our country from the officials among whom he moved during his stay here. His knowledge of India is like that of the late Lord Randolph Churchill who paid a short visit to India in order to qualify himself for the post of Secretary of State for India, to which he had requested the then Prime Minister to appoint him. And this prodigious knowledge Mr. Montagu airs in his Budget speech. He says that he received great help from various official and non-official gentlemen in India. But we should like to know whether the knowledge he has obtained from the non-official source is the same as that he has got from the official. Or was it that these "non-official gentlemen" were only persons of the *Ap-ke-waste* order? Be that as it may, we must say that we are greatly disappointed to find no reflection of purely Indian ideas in his speech. The administration of India is, according to Mr. Montagu, now faced with three serious problems, viz., (1) the relations between the different races and creeds in India, (2) the preservation of the country's peace, and (3) the recruitment of men for the public service. Mr. Montagu has said something very important on the first question. He says that the people of India will in future be able to realize that the Government does not favour the policy of "divide and rule," a thing which is against true British instincts, and that the Government is anxious to establish peaceful relations between the different races and creeds of India. Mr. Montagu is strongly of opinion that, if the leaders of the Hindu and Musalman communities try to settle the disputes which cause much ill-feeling between the two communities, the Government will be glad to help them. This is just the thing the importance of which Hindu leaders realized long ago and Musalmans are realising now, though slowly. Eminent Muhammadan leaders like His Highness the Aga Khan have already begun to advise Musalmans not to sacrifice cows in public places. The privilege of special representation granted to Musalmans has been, says Mr. Montagu, the source of no little bad blood between them and Hindus, and the situation is made worse by the demand of educated Musalmans for a larger and larger share of appointments in the public service. As for the privilege of special representation enjoyed by Musalmans, Mr. Montagu says that Government cannot do anything in the matter, unless Hindu and Musalman opinion are unanimous over it. Mr. Montagu next says that the British Government maintains a strict impartial policy towards the religions of its subjects, and that it affords equal facilities for education to everyone of them. The Musalmans, however, do not take full advantage of these facilities. In conclusion, we must express our disappointment at finding no mention in Mr. Montagu's speech of the chronic poverty of India, and of the frequent appearance of famines in this country. We admit that high prices now obtain everywhere in the world, but in India the income of the people has not at all increased in proportion to the rise in prices, and that is the secret of India's poverty.

HINDUSTHAN.
Aug. 16th, 1918.

63. The *Hindusthan* [Calcutta] of the 16th August fully supports the remarks about unrest and political crime in India made by Mr. Montagu in the course of his Budget speech, and observes:—

It is the duty of the Government to protect our lives and properties, and this duty our English rulers are ever anxious to discharge to the full. We are in perfect agreement with Mr. Montagu when he says that the causes which

lead to unrest and political crime should be ascertained and removed, and that the youths of India should be trained up in industries in such a way as to enable them to earn their livelihood by manual labour. For is not the want of food at the bottom of every crime, be it political dacoity or be it anything else? Mr. Montagu is quite right in describing the present system of education as only "turning out educational failures." And the sooner this system gives place to one which will make our young men religious and show them the right paths to earning a livelihood the better. We doubt, however, whether Mr. Sharp's system of "pure study" will serve any useful purpose, for it will rather narrow than widen the path of education. We admit that technical education should be given preference over what is known as high education; but it would not certainly be proper to place obstacles in the way of those intelligent students who want to receive high education. The Government should, of course, exercise some control over education, but that control should not be more than what is indispensably necessary. The management of education should, in the main, be left to the people themselves. It is strange, however, that Mr. Montagu's speech bears no reference to this burning question of the day.

64. On the same subject the *Dainik Chandrika* [Calcutta] of the 11th

DAINIK CHANDRIKA,
Aug. 11th, 1913.

Hon'ble Mr. Montagu's Budget August observes:—
speech

It is a pity that Government should find financial considerations standing in the way of the separation of judicial and executive functions, as stated in the recently published Report on the Moral and Material Progress of India. In this Report Government admits the necessity of this reform, but puts forward the plea of want of funds though it can find funds in plenty for big railway and irrigation schemes, and for building a new capital at Delhi.

65. The *Bangavasi* [Calcutta] of the 16th August, in discussing Mr. Montagu's Budget speech, writes:—

BANGAVASI,
Aug. 16th, 1913.

Ibid.

Mr. Montagu would have done well not to come out to India. For there is something in the Indian atmosphere which spoils even good men. Even Mr. Montagu's clearness of vision must have been obscured to some extent, for how else could he make bold to say: "That the debt of India has been reduced is a great symptom of prosperity of Indian Finance," in the face of the fact that coarse rice is now selling at Rs. 6 per maund? Mr. Montagu has also been responsible for a good deal of special pleading on behalf of the police and the Civil Service, and he made no hopeful statements regarding the prevention of police oppression or the separation of the judicial and executive functions. Furthermore, strangely enough, he had nothing at all to say about the contemplated revolutionary changes in Bengal regarding the University. On the other hand, Mr. Montagu made some remarks which are very welcome to us. Such are his references to the subject of Hindu-Muslim relations, of the necessity of technical education for Bengali youths, of the Delhi Bomb outrage, and of the necessity of District Magistrates relying more than they now do on the co-operation of the local public.

As regards the proposed India Office changes, we have nothing to say, save that it will be a gain if these changes result in affording the Secretary of State better opportunities of knowing the actual truth about India.

As regards the Nicholson Committee, we know now that distrust of the people of India stands in the way of any reduction whatever of military expenditure, even though there may be famine in the land and though educational and sanitary progress may be at a standstill for want of funds.

We miss in this speech any reference to the question of Anglo-Persian relations.

As regards the new Political Secretary to Government, we are not told who is to pay for the new Secretary, the British Indian subjects or the subjects of the Native States? Considering that the object of the new post is to

improve the relations between the British Government and the Indian Princes, should not the British Government contribute towards the salary of the new Secretary?

HITAVADI,
Aug. 15th, 1913.

66. In discussing Mr. Montagu's Budget speech in Parliament, the Hon'ble Mr. Montagu's Budget *Hitavadi* [Calcutta] of the 15th August points out how the Indian Budget is no longer placed before Parliament on the last day of the session when most of the Members are away. This betokens increased interest in Indian affairs among Englishmen. The paper then goes on to express its surprise and regret that the Nicholson Committee's report will not lead to any reduction of military expenditure. Finally, the paper sees no necessity for a new Political Secretary to the Government of India as suggested.

TRIPURA HITAIISHI,
Aug. 15th, 1913.

67. It is rumoured, writes the *Tripura Hitaishi* [Comilla] of the 13th August, that for every village union in the Dacca Division there will be appointed a Sub Deputy Magistrate who will hear and decide criminal cases within his jurisdiction without the aid of pleaders and mukhtears. At present an experiment will be made of this scheme with 20 Sub-Deputy Magistrates. Although the purpose of the scheme is very excellent it will, we think, increase litigation in the country by bringing a law court within easy reach of every villager. And although litigants will not have to pay anything to pleaders and mukhtears, their blood will be sucked by unscrupulous touts.

BASUMATI,
Aug. 16th, 1913.

68. Referring to the reply given by the Under-Secretary of State for India to Mr. King's question regarding the Government of India's helping the spread of Christianity in India, the *Basumati* [Calcutta] of the 16th August takes exception to what it describes as the spending of money obtained from Hindus and Musalmans for the propagation of Christianity. The paper also thinks it a pity that, while the Government proposes an impartial attitude towards all religions, it furthers the cause of Christianity but does nothing for the other religions of India.

JASOHAR,
Aug. 9th, 1913.

69. The *Jasohar* [Jessore] of the 9th August is unable to make out how Mr. Beatson-Bell could call the students of the Madaripur school dacoits, while he was himself presiding over a meeting of those dacoits. However that may be, his remark on this occasion has spread throughout the country and astounded everybody. The public has become alarmed on coming to know with what idea Mr. Beatson-Bell rules his Division. Government ought seriously to consider whether he should be allowed to continue to hold his present responsible post, and whether the prestige of the administration is safe in his hands.

HITAVADI,
Aug. 15th, 1913.

70. The *Hitavadi* [Calcutta] of the 15th August is glad that Lord Crewe has recognized the necessity of altering the rules for the withholding of petitions to the Government of India for mercy from persons under death sentence, so as to compel Local Governments to forward all such petitions.

PARICHARAK,
Aug. 15th, 1913.

71. The *Paricharak* [Calcutta] of the 15th August says:—
After reading the official communique regarding the recent appointment of a Government Pleader at Purnea, we do not think that any racial consideration has led to Mr. Shareef's appointment. From what we had heard of the matter we thought that Jyotish Babu had been removed from the post and Mr. Shareef appointed in his place. We are now glad that nothing of the kind had happened. It could never be possible for the ruler of a province to make such a mistake.

BANGAVASI,
Aug. 16th, 1913.

72. The *Bangavasi* [Calcutta] of the 16th August is glad that Government has issued the communique. It is well that no racial considerations arose in the matter. But the public are still ignorant as to why the Commissioner vetoed a recommendation made by the District Judge and the Magistrate.

HITAVADI,
Aug. 15th, 1913.

73. Referring to the above communique the *Hitavadi* [Calcutta] of the 15th August writes:—
Ibid.
We are glad to get a straightforward

explanation from Government. Government was well advised in issuing this communique.

74. The *Basumati* [Calcutta] of the 16th August writes :—

The Government Pleaders
of Purnea.

The Government says that Jyotish Babu's claim to the post has been rejected not because he is not a Bihari but because Mr. Shareef, who has been given the appointment, had been working in the post for two years with credit. But if Mr. Shareef was really an able man, why did Government ask the Judge and Magistrate of Purnea to recommend another gentleman for the appointment? Why, again, was the post offered to Jyotish Babu by the two officials above named, even after Mr. Shareef had applied to be made permanent in the post?

BASUMATI,
Aug. 16th, 1913.

75. The *Paricharak* [Calcutta] of the 12th August refers to the meeting recently held in the hall of the Asiatic Society of Bengal regarding the evil of usury in India, and

Usury in India.

fully supports the suggestions made in that meeting about the fixing by law of the rate of interest chargeable by money-lenders who have become quite a pest in this country. The paper also suggests that co-operative credit societies should be opened all over the country.

PARICHARAK,
Aug. 12th, 1913

III.—LEGISLATION.

76. The *Khulnavasi* [Khulna] of the 9th August does not favour any legislation for the registration of medical practitioners, such as will lead to the abolition of the existing private medical institutions in Calcutta.

Registration of medical practitioners.

The necessity of such institutions is patent and recognized by Government. What is wanted is a body of rules which will steadily improve those schools and ultimately make possible the complete extinction of quacks. That is the goal to be attained, but let the process of attainment be a slow and easy one.

KHULNAVASI,
Aug. 9th, 1913.

77. The *Bangaratna* [Krishnagore] of the 11th August says that the proposed legislation for suppressing quacks will not be an unmixed good. There are many able physicians

Ibid.

among quacks who do not deserve to be suppressed, and moreover, poor people who have not the money to call qualified doctors get at least some sort of medical aid from quacks who are very cheap.

BANGARATNA,
Aug. 11th, 1913.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

78. The *Nayak* [Calcutta] of the 12th August writes thus in reference to the recent floods :—

The floods.

The Damodar embankment has been breached in four places and water is rushing in through them.

There is also water rushing in through the Begua Breach. In all, over half of the four Districts of Burdwan, Midnapore, Hooghly and Howrah have been submerged. At the lowest computation there are a million of men, women and children directly affected by these floods. Where there are *pucca* houses on raised ground, some of the villagers have found shelter in them and also been able to save some of their property. But the majority of the villages have no *pucca* houses at all, and those villages have been simply washed and wiped away. There is no telling how many lives have been thus lost, perhaps that will never be ascertained. Moreover, things are much worse on the west bank of the Damodar which is not protected by *bunds*; no report has yet been received of what has happened there. We hear that the Damodar, the Rupnarain and the Dwarkaswar have all overflowed and their waters have formed a sheet of water submerging the entire intervening country. The floods in the Tarkessur subdivision are gradually assuming serious proportions. If now the *bunds* at Bagnan are breached, the entire southern area of Burdwan will be ruined. Even as it is, the situation at Contai and Tamluk is intolerable. And it will be much worse if the water from the north rush southwards.

NAYAK,
Aug. 12th, 1913.

Terrible floods like these cause destruction of life, property, honour—everything. They are specially destructive, because there are no boats available here. We believe there has been enormous loss of human life and the cattle have been simply wiped away. The people are utterly without resource.

Continuing, the paper cordially blesses Mr. Lyon for visiting the distressed area. May he be able to remove the woes of the stricken raiyats! It is for possessing virtues like this that Englishmen are now our rulers. It is surprising that Nawab Shamsul Huda should now go to Chittagong. Let all the three members of Council tour the three affected districts for a month.

Elsewhere, the same paper gives the following account of the situation in Contai, as described from personal experience by the Sheristadar of the 3rd Munsiff's Court at Sadar:—

At Egra, 17 miles from Contai, the whole country was found submerged. At Balighai, 12 miles from Contai, the depth of water was found to be 12 feet. Plenty of dead cattle and dogs were found floating about. The embankment along the Subarnarekha was breached at *Chirulia* and the houses in the immediate neighbourhood collapsed before the first on-rush of the flood. The entire subdivision is now a sea of water, with debris of collapsed houses and also corpses floating about. There are some 300 villages utterly without a single house standing. From Ghatal and Tarkessur too reports of similar disaster are being received. In the latter area, Gopinagar, Dasghara, Tarkessur and Haripal villages have been submerged, and thousands of houses washed away. People lacking other means of subsistence are living on the leaves of trees. Even the temple of Tarkessur is half submerged, the idol itself being entirely under water.

NAYAK,
Aug. 13th, 1913.

79. The *Nayak* [Calcutta] of the 13th August writes:—

The flood.

The floods that have taken place in Behar, Chota Nagpur, Orissa and the western parts of Burdwan, show that there is much trouble yet in store for the people, for we have still before us the month of *Bhadra* and *Aswin*, when high winds and heavy rains are not infrequent. There is, however, some hope that, in the tracts which are now flooded, the people may grow their *Aman* crops as soon as the waters subside. In fact, in places to the west of the Damodar and the east of the Rupnarayan, paddy seeds may yet be sown and good crops obtained. But the cultivators will have to wait for two months still before their crops are ready, and during this period they must be supplied with food. We ask H. E. Lord Cramichael to visit the afflicted areas, and help the people in their distress. We also ask all zamindars and putnidars to provide cultivators with paddy seeds.

Next, as regards the relief parties who are working among the victims of the floods, we do not think that it is proper to send young boys to places which are now infested with snakes and have become hotbeds of diseases. Our "babus" do not seem to have realized the gravity of the situation fully. There is no need of their visiting places like Burdwan and Memari which are accessible by rail, and they should not imagine that they are doing very great service to their fellow beings, while in fact, they are indulging in a sort of holiday themselves. Let them go to remote villages and render help to the poor and helpless people there, instead of sending soft-hearted young boys to do such work.

In another leaderette, the paper expresses great satisfaction at the fact that the Hon'ble Mr. Lyon is on a visit to Burdwan, and requests him to inspect the whole of the area from the Begua Hana to Khanakul Krishnagar and see for himself the extent of havoc caused by the floods.

NAYAK,
Aug. 14th, 1913.

80. The *Nayak* [Calcutta] of the 14th August writes:—

The floods.

The *Englishman* yesterday raised a cry that there had been no loss of life in the recent terrible floods. To-day the Hon'ble Mr. Lyon has stated in public that he has received no reports of loss of life and has seen no corpses floating. If at all there has been any loss of human life, some 25 persons at the utmost have been killed. Considering that Mr. Lyon is a Member of Council, a colleague of the Governor himself, we must respectfully accept whatever he may say. It is true that the accounts sent after personal inspection by the volunteers we have despatched, go against Mr. Lyon's statements. It is also true that

some of the local officials who are touring about the flooded country, apprehend serious loss of life. All this may be true. But when we have the Hon'ble Mr. Lyon himself declaring that he saw no corpses floating, when the mighty *Englishman* newspaper proclaims in a resounding voice that there has been no loss of human life, nay, that there has been no destruction of cattle or of crops either, that the only thing that has happened is that the four districts of Burdwan, Midnapore, Hooghly and Howrah have been submerged more or less, who, in the face of these declarations will venture to maintain that there has been any loss of human life?

No, no, no! If one cries "no" even the venom of a snake disappears. We have heard that Mr Lyon merely motored about the town of Burdwan. There are many lanes and streets at Burdwan inaccessible to motor cars, there are many streets closed to motors because they are obstructed with the debris of collapsed houses. He has, therefore, had opportunities of getting only a circumscribed view of things; no blame attaches to him for this. He has spoken as he has seen. But we, too, shall refer to some things which we know and can prove in public:—

(1) Three corpses have been exhumed from the four sides of the dwelling house of a Government officer at Burdwan and the dead body of an infant has been found on the banks of the tank attached to his house.

(2) Two or three dead bodies of infants were found amidst a clump of date palms on the banks of the Banka river.

(3) A terrible stench is being emitted from the debris of some fallen *cutch* houses. *Dhangars* from Calcutta in clearing these remains away came upon four or five corpses.

(4) Can Mr. Lyon assert that no loss of human life occurred in the area on the western bank of the Damodar between Raina and Singti Sibpur thanas?

So much for the present. If necessary, we shall give later on lists of the numbers of men killed in each village. Mr. Lyon might do one thing. He might call for the census record of this area and compare how many of the men and women enumerated here are still existing. Any way, we understand, from what Mr. Lyon says, that the Government is not going to undertake any special measures of relief. Government is probably content to think that the voluntary efforts of the people of the country, including the good students, will be quite adequate. That is why Lord Carmichael, free from all anxiety, is going about pacifying Munsiganj and Manikganj, enjoying the hospitality of Rajas and Nawabs, and why the Hon'ble Nawab Shamsul Huda is consulting about the best means of removing the water scarcity in Chittagong town. As for Sir William Duke, we do not know where he is and what he is doing. Only Mr. Lyon went over to Burdwan and said how things were there for two days. He says that the floods have damaged houses and furniture, but have caused no destruction of life or crops. He thinks the only remedies necessary are the grant of *taccavi* loans and remission of revenue. So we infer that this time Government is going to rest content merely with blessing and showering praise, leaving all the actual work to be done by the local officials and non-official private citizens, including rich men, the students, the cultivators and the like, so we ask:—

"O Mother *Kali* tell me where I am to stand: I have nobody to call my own here (i.e. on earth)."

81. Babu Gagan Chandra Som writes to the *Nayak* [Calcutta] of the 15th August giving a description of the havoc caused by the floods in Amta, and says that the

The floods.

entire autumn crops of the locality have been destroyed, and that unless the cultivators are provided with paddy seed they will not be able to grow their spring crops either. The writer calls upon his countrymen to help the afflicted people in every way they can.

82. A correspondent of the *Nayak* [Calcutta] of the 15th August says that the flood in the Ajay river submerged the villages on its northern bank within the Katwa

Ibid.

Subdivision of the Burdwan district. For three days the villages were under water, so that all the huts collapsed. No loss of human life took place. This submergence was due to the want of a sufficient number of drainage culverts in the new Katwa-Barhwa Railway line. Water was ten to fifteen

NAYAK.
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NAYAK,
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feet high on the western side of the line, and only three feet high on its eastern side. The villages on the eastern side of the line thus suffered no loss, while those on its western side were utterly devastated. It was only when a breach occurred in the line, that water began to subside in the flooded area. The inhabitants of this area stand in urgent need of relief.

NAYAK,
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83. Brahmachari Devavrata of the Chatra Bhaktasram, Serampur, sends to the *Nayak* [Calcutta] of the 15th August an account of the floods at and near Tarkessur,

The floods.

in the course of which he says that almost all the houses have been washed away at Kaikala, Bahirkhand, Govindapur, Ramnagar, Ichhapur, Gopinagar, Kesavpur, and Tangra, and that most of the cattle have been killed, though there has been no loss of human life. The condition of the people of these villages has become very miserable, excepting only the inhabitants of Tarkessur, who are receiving much help from the relief parties. Many of the adjacent villages are almost inaccessible and proper relief cannot be sent there at all.

NAYAK,
Aug. 15th, 1913.

84. The *Nayak* [Calcutta] of the 15th August asks why people do not believe that no life has been lost in the flood, and why student volunteers are unwilling to work

Ibid.

under the District Magistrate for giving relief to the sufferers. The writer next says that at this time Lord Carmichael should be touring round the flooded areas instead of remaining at Dacca. In 1876 when southern Sahabajpur was flooded Sir Richard Temple earned the gratitude of the Bengalis by coming forward to save the distressed.

NAYAK,
Aug. 15th, 1913.

85. The *Nayak* [Calcutta] of the 15th August is extremely anxious about the fate of the villages on the western bank of the Damodar in the vicinity of the Begua Hana.

Ibid.

A large number of villages have been completely wiped off, such as Alti, Jangalpara, Dihi Rajpur, Khanakul Krishnagar, Kalimba, Gopinathpur, Rampur, Shyampur, Kurhkurhi, Kanakpore, Radhanagar, Singti Sibpore, Udaynarayanpur, and so on. There is no news from these villages. On the 9th instant a letter was received from Dr. Hiranya Kumar Bandyopadhyaya of Udaynarayanpur in which the writer related how the village was being gradually submerged. The only news which has been received since then is from a man who has come to-day from the flooded area with the utmost difficulty, in three days. He says that only parts of Siopur and Udaynarayanpur are above water. Corpses of hundreds of men and carcasses of beasts are floating about. Dr. Hiranya Kumar Bandyopadhyaya and Dr. Manmathanath Chakravarty are giving relief to sufferers in every possible way. But the supply of food is failing. If the District Magistrate and relief parties do not at once turn their attention to this direction also, the result will be fearful.

NAYAK,
Aug. 15th, 1913.

86. The *Nayak* [Calcutta] of the 15th August says:—

Ibid.

Yesterday we wrote that Mr. Lyon's words indicated the Government's unwillingness to open relief measures in the flooded areas at an early date. To-day we hear that Lord Carmichael has, by telegraph, ordered the opening of relief work at once with Rs. 50,000 and applied to the Government of India for two lakhs of rupees for the present to continue the work. We heartily thank His Excellency for this and beg to withdraw the remark we made yesterday.

MEDINI BANDHAY,
Aug. 11th, 1913.

87. The *Medini Bandhav* [Midnapore] of the 11th August publishes the following correspondence relating to the flood in Contai:—

The flood in Contai.

The flood in the Majnamutha and Jalamutha Parganas and the Orissa mahals has caused an enormous loss of huts and cattle in nearly 500 villages such as Dandpur, Uddhavpur, Tajpur, Nalgeda, Silampur, Gopalpur, Bidurpur, Gangadharbarh, Nayabad, Bathuarhi, Kismat Batnuarhi, Shapur, Shyampur, Bazarchak, Pirikhanbarh, Darbakhanbarh, Camhhadharbarh, Nalbarh, Sanbherhi, Shushania, Narajpur, Erendra, Rukampur, Sharda, Bharda, Chatri Dubda, Khadga and so forth. Many people have become homeless. The price of rice has gone up 50 per cent. Many are starving. In spite of this the tehsildar is realising land revenue by issuing certificates as usual. This is

really oppressive. The cause of the occurrence of floods in this part of the country is want of proper drainage canals.

The condition of the road between Contai and Midnapore has become very bad. All communication in the direction of Bhagavanpur has been blocked by deep water on the road. For seven days the postal service has been discontinued.

88. The *Nihar* [Contai] of the 12th August gives a detailed account of the floods in the Contai subdivision, in the course of which it says that the villages of Bhagavanpur,

The flood in Contai.

Bajarpur, Amarshi, Pataspur Sujamutha, Jalamutha, and several others are completely under water, and that large numbers of cattle have been killed. In many places no relief can be given because of their inaccessibility and the distress of the inhabitants of these villages is quite heartrending. There has been some loss of human life and there is every chance of many more deaths taking place owing to the prevalence of crocodiles. Some dead bodies have been seen at Baghdadari, on the Kalinagar Road, and at Balagerya. The prices of food-stuff have become fabulously high and starvation is sure to find a large number of victims.

NIHAR,
Aug. 12th, 1913.

89. The *Dainik Bharat Mitra* [Calcutta] of the 15th August is not prepared to believe that the destruction of human life has been so small as is reported to be the

Ibid.

DAINIK BHARAT
MITRA,
Aug. 15th, 1913.

case.

90. The *Parichhrak* [Calcutta] of the 15th August hears that terribly foul stench is being emitted from many places on the road between Burdwan and Calcutta, and that

Ibid.

birds and beasts of prey are haunting these places in large numbers. It asks—are we to say after this that no loss of human life has occurred, as the Anglo-Indian press says?

PARICHHRAK,
Aug. 15th 1913.

91. The *Basumati* [Calcutta] of the 16th August writes as follows on the recent floods:—

Ibid.

The floods came upon the people unawares in their sleep, and before they could fully realize the situation, they began to rush into their villages with a mad fury carrying away houses, men and animals in fact everything that lay in their path. Hundreds of persons took refuge upon the branches of trees, but numbers must have been killed, especially women, children and decrepits. The survivors are now faced by starvation and disease. Lakhs and lakhs of men have been rendered homeless and totally destitute, and private charities, unless supplemented by Government, cannot be expected to be of much help to them. We ask our kind-hearted Governor to make liberal grants of money in the afflicted areas, and to come and visit the places himself. A great calamity has befallen the people—a calamity which is no doubt an evil for the Government as well; for, the weal and woe of the people cannot but be the weal and woe of their rulers. We do not know what measures the Government is taking to relieve the distress of the people in the flooded areas, but whatever it may do should be done promptly.

BASUMATI,
Aug. 16th, 1913.

The paper then gives an account of the floods in the districts of Burdwan, Midnapore, Hooghly, and Howrah, which have seriously affected a large number of villages.

92. The *Dainik Bharat Mitra* [Calcutta] of the 16th August remarks that the Hon'ble Mr. Lyon's statement that there

The floods and Government.

has been little or no loss of life cannot be believed, in view of the great havoc caused by the floods. It also condemns the apathy of the Government in not making any arrangements for supplying destitute people with food. It also remarks that no serious attempt was made by the Government to carry the people away from the flooded areas, little or no attempt having been made to reach the people in the villages.

DAINIK BHARAT
MITRA,
Aug. 16th, 1913.

93. The *Dainik Chandrika* [Calcutta] of the 13th August says that the Jalamutha and Majnamutha parganas in the

Ibid.

Midnapore District are still under water. No help is reaching the suffering inhabitants. It is of the utmost necessity to send them relief anyhow.

DAINIK CHANDRIKA,
Aug. 13th, 1913.

HITAVADI.
Aug. 15th, 1913.

94. Writing in connection with the floods, the *Hitavadi* [Calcutta] of the 15th August suggests that Government should send up a few steam-launches and boats from Calcutta to the flooded area, and also that Lord Carmichael should now stay at Calcutta to inspire greater confidence in the public mind as to the earnestness of Government in administering relief. Let Government announce what measures of relief it proposes to adopt. People also expect some public expression of sympathy from His Excellency for the victims of the flood. The whole country is eager to know what steps Government is taking to alleviate the distress. And the distress is most acute. Large numbers of villages have been utterly ruined. As soon as the waters subside, epidemics of diseases will break out. For the water-supply is contaminated. All property has been lost and the people must be helped to rebuild their houses, and given seeds to sow. Mr. Wares, the District Magistrate of Burdwan, is striving most actively to help the people in this crisis. He was not able to suppress his tears at the sight of the condition of the people. Starving himself, he is going about from door to door, consulting people. His sympathy has really captivated us. But mere sympathy will not remove the sorrows of the people. Lots of money must be spent for that purpose. Let Government open its purse-strings and the people will do their part.

SAMAY.
Aug. 15th, 1913.

95. The *Samay* [Calcutta] of the 15th August says that the construction of the embankment along the Eastern bank of the Damodar for the safety of the East Indian Railway line was no doubt a good thing. But ought not the Government and the railway authorities to have taken care to provide the line with a sufficient number of drainage culverts? Had there been such a culvert every half a mile in the line, the damage to Burdwan on account of the flood would not have been so serious as it has been. The attention of the Government should now be directed towards constructing drainage culverts in railway lines.

The cultivators who have been ruined by the floods should be given loans by the Government for raising a paddy crop again. Arrangements should also be made to feed them till the month of *Agrahayan*, that is, till this crop is harvested. We hope that when Lord Carmichael is the Governor of the country, everything will be properly looked after.

HABUL MATIN,
Aug. 17th, 1913.

96. The *Hablul Matin* [Calcutta] of the 17th August is glad to hear that the Government has made a grant of Rs. 50,000 in aid of the victims of the Burdwan floods.

BANGAVASI,
Aug. 16th, 1913.

97. Writing about the floods, the *Bangavasi* [Calcutta] of the 16th August suggests that Lord Carmichael should visit the flooded area personally and do all that is necessary to save the people. The paper believes that Government will do its duty, but still it cannot help making this appeal.

ANANDA BAZAR
PATRIKA,
Aug. 14th, 1913.

98. Writing about the floods the *Ananda Bazar Patrika* [Calcutta] of the 14th August suggests that when Mr. Lyon is visiting the distressed area in Burdwan, Sir William Duke might also have inspected Midnapore simultaneously. The question of relief is largely a question of money, and some 50 lakhs of rupees will be required for this purpose. Government must be generous, and the people, too, will give their share of voluntary subscriptions. People hope for much from Lord Carmichael at this crisis and wish him to stay at Calcutta now. Will he not come down from Dacca to give us some words of sympathy and consolation?

Continuing, the same paper deprecates the recent Press message from Simla stating that the Midnapore floods have caused no loss of life. Is the evidence of eye-witnesses then to be rejected? Government ought to publish the names of those who venture to assert that there has been no loss of life in Midnapore. Hundreds of square miles were flooded to a depth of three or four cubits in the course of a few hours. How could the people affected possibly save their lives?

99. The *Bangavasi* [Calcutta] of the 16th August, in giving a description of the floods, mentions the names of the particular individuals whose houses have collapsed in Beru-

BANGAVASI,
Aug. 16th, 1913.

The floods.
gram village. Continuing the paper writes :—

All visitors to Burdwan declare that there has been untold loss of life, though none can calculate the exact number of deaths. In Burdwan town, close to the Municipal office, three corpses were found the other day. A passed midwife of the town was killed when her house collapsed. Some people say that these are all the deaths. Others, on the other hand, declare that of the 39,000 people who, according to the last census, constitute the population of Burdwan town, 5,000 have been seen alive taking shelter in public offices and the like. The other 34,000 are unaccounted for, and therefore presumably dead. The corpses it is supposed were mostly washed away by the flood, and in some cases buried under the debris of the fallen houses. In any event, most people agree that there has been serious loss of life. A special correspondent of the same paper, after a personal inspection, reports that there is no risk of people in the flooded area in Burdwan dying of starvation. For, there are vigorous measures of relief in progress by unofficial agency. The people really in need of help are the villagers on the west and south banks of the Damodar. In these parts people are half frantic for want of food.

The same reporter also gives the names of individual persons in the Krishnagar and Bahir Sarvamangala quarters of Burdwan town whose houses have collapsed as a result of the flood.

100. The *Sanjivani* [Calcutta] of the 14th August has the following :—

SANJIVANI,
Aug. 14th, 1913.

Ibid. In 1830 the flood in the Damodar had submerged Burdwan town. During the period of 83 years from that time, the town was never again submerged. On Friday last, when water was about to overflow the Idilpur embankment, the elephants of the Maharaja of Burdwan saved it by stacking bags of sand on it.

There was a small village of Kaivartas between the river and the embankment. When water entered in their houses they did not think that matters would be really serious. Gradually as the depth of water increased they got up on the thatched roofs of their huts. Thence they cried for help but to no effect. On the embankment at a short distance were a number of men, including Government officers. But they could render them no help. A wave washed off the whole population of the village to a watery grave.

101. The *Sanjivani* [Calcutta] of the 14th August says :—

SANJIVANI,
Aug. 14th, 1913.

Ibid. There is no knowing how many people have perished in the flood in Burdwan town. But that people have perished there is no doubt. Two human corpses are still floating in a tank. Dead bodies of cattle were seen floating in the town.

102. The *Basumati* [Calcutta] of the 16th August is greatly concerned at the prospect of a terrible calamity which is likely to befall the people of Bengal. Sylhet has been

BASUMATI,
Aug. 16th, 1913.

Ibid. flooded, Jessore is already feeling the tightening grip of famine, a serious cattle plague has broken out in Khulna, while Burdwan, Midnapore, and some other districts have been almost washed away. This year's famine, writes the paper, will be a very serious one and the Government should take early measures against it, instead of waiting for official reports.

103. The *Khulnavasi* [Khulna] of the 9th August writes that excessive rainfall has submerged many parts of Khulna, with consequent distress to the people. The villagers

KHULNAVASI,
Aug. 9th, 1913.

Impending famine in Khulna. are lacking almost all means of subsistence, and the cattle too are without food. Coarse rice is selling at from Rs. 6-12 to Rs. 7 per maund. The situation is specially acute in Mollarbat thana and the north part of Khulna Sadar Thana. Things are as bad in Kalia and Lohagra Thana in Jessore. The poorer middle-class are the worst sufferers, because of the prevailing high prices. Let Government take steps to inquire into the necessity or otherwise of early relief measures being taken through an official of standing. Let no reliance be placed on the reports of the police or panchayats who often conceal the truth about the chances of famine for fear of displeasing their superiors.

SAMAY,
Aug. 15th, 1913.

104. The *Samay* [Calcutta] of the 15th August has a paragraph of which the following is a full translation:—

High prices in Calcutta.

While the country has been devastated by floods, prices of articles of food have gone up considerably. Under the circumstances, it has become extremely difficult for people to make two ends meet.

The price of rice in Calcutta has already gone up to Rs. 7 or Rs. 7-8 per maund, and shopkeepers say that it will go up to Rs. 12. Ghee has become very dear, and coal is selling at Re. 1 per maund. Flour has become very dear and potato is selling at annas five per seer. Milk, curd and so forth have become extremely dear. Middle-class men in the town are living on half rations. Even the supply of vegetables is failing in the market.

Over and above this, we hear that the *Mahajans* of Beliaghata are trying to raise the price of rice still more by stopping its sale, for the more the price will rise the greater will be their profit. They had probably bought paddy at Rs. 3 per maund, from which they subsequently made rice. Now that the prices have risen they are seeking an opportunity to make an enormous profit. We humbly pray to the Government to examine their books and see what prices they paid for the rice stocked by them. Next, they should be forbidden to sell rice at more than Rs. 5-8 or 6 per maund. Such an arrangement will probably go against the *Mahajans* making an unjustly high profit, but it will enable the people to have full meals for which they will heartily bless the Government. If Lord Carmichael can do this, he will do a really great service to us.

VI.—MISCELLANEOUS.

DAINIK CHANDRIKA,
Aug. 11th, 1913.

105. The *Dainik Chandrika* [Calcutta] of the 11th August writes how

Disappointed hopes.

when the Delhi changes were announced, Bengalis consoled themselves with the prospect of provincial autonomy held out to them, how, later, Lord Crewe dashed all these hopes to the ground, and how, still later, the Government of India began actually interfering with the Government of Bengal in matters of educational policy in a way which has shown the utter futility of all hopes of Provincial autonomy. This is one case of hopes being disappointed. It is to be feared that similar disappointment awaits us in the matter of Hindu-Moslem unity, which Mr. Montagu says is desired by Government.

DIPRAKASH,
Aug. 10th, 1913.

106. The *Diprakash* [Kakina] of the 10th August observes:—

The European Defence Association and Civil Surgeons in India.

Our readers no doubt remember how the European and Anglo-Indian Defence Association went almost into hysterics when the Calcutta High Court refused to punish the *Amrita Bazar Patrika* for contempt of Court, and how they demanded a change in the law relating to that offence. The good folk of the Defence Association think that it is they who count for anything in the Indian Empire, the natives of the country being merely so many dumb animals. And it is this idea which leads the Defence Association to make preposterous demands from the Government. Their latest performance in this line is the demand that the posts of Civil Surgeons in India should be a monopoly of Englishmen, because if, as is now done, Indians are occasionally appointed to those posts, English residents would be greatly inconvenienced for want of medical treatment, for they do not care to be treated by black doctors. We shall perhaps some day find the Defence Association asking for a similar monopoly in every other branch of the public service. Nor would such a thing be a matter for wonder either, for is not the Association the pet and spoilt child of the Government?

HITAVADI,
Aug. 15th, 1913.

107. Anent the above the *Hitavadi* [Calcutta] of the 15th August hopes that Government will pay no heed to these ravings.

Ibid.

After all it should not be forgotten that Civil Surgeons are paid for by Indians and exist mainly to serve Indians.

DAINIK CHANDRIKA,
Aug. 13th, 1913.

108. The *Dainik Chandrika* [Calcutta] of the 13th August says that if

Suhrawardy vs. Sharp.

Mr. Suhrawardy actually brings a suit against Mr. Sharp, it will create a greater sensation than

Mr. Rasul's case against the University. The institution of law suits against high officials is not a new thing in the country. Sir Peter Grant, Lieutenant-Governor of Bengal, was fined by the High Court on a charge of defamation brought against him by an Indigo-planter. The case created a great sensation, because Sir Peter, the defender of the raiyat against the planter, was regarded as a god in the country.

109. The *Pallivarta* [Bongong] of the 12th August says that nothing was done by the people of Bengal on the 7th of August which is the birthday of *swadeshi*. The

The 7th of August.

paper knows that true *swadeshi* has nothing to fear from the police, and writes that on the 7th August, Bengalis ought to have exchanged *swadeshi* presents and observed the day as a day of rejoicing avoiding, of course, the disorderly accompaniments which used to mark such celebrations in previous years. The journal also considers it a pity that no *swadeshi mela* was held on this day this year.

110. The *Murshidabad Hitaishi* [Murshidabad] of the 13th August has the following:-

Ibid.

Last Thursday, the 7th of August, was a memorable day for Bengal. Only a few years back this day created such an excitement, enthusiasm and high spirit in the dull sleepy life of the Bengalis that a novel pulsation of energy and vivacity became felt throughout the country. But to-day all is quiet. That *swadeshi* movement, that patriotic fervour, that national spirit, that heart's devotion are all gone to-day; Bengal and the Bengalis have relapsed into their habitual state of slumber. True love for the country is dead. What remains is heinous anarchism and sedition. The object of the *swadeshi* movement was to develop arts and industries in the country and to protest against the Partition of Bengal. It was a movement for the performance of a great duty, and not for conspiring against the King. Some of us, thinking that we were fit for it, importuned for self-government, just as a child importunes to his father. But we are not yet fit and so have not got it. Our sovereign, who is as a father to us, will grant it to us when we shall really deserve it. It may be to-morrow or a century hence, but remember, Indians, that the liberal British Government will not keep us out of our right for ever.

It is a matter of deep regret that the Bengalis have forgotten the vow taken on the 7th of August. The Partition has been annulled, but the *Swadeshi* vow is being forgotten. In view of the approaching *Durgapuja* festival shops are being stocked with foreign articles. Hindus and Musalmans of Bengal, remember your vow; turn your eyes to the motherland, use *Swadeshi* articles. By doing so you will not be guilty of sedition, but will rather be doing a thing liked by the Government.

111. The *Samay* [Calcutta] of the 25th July writes that the customs figures

"Our poverty and dependence on others."

show how every year Indians are coming more and more to depend on foreigners for their every day necessities of life. The cloths they wear, the lamps they light, the sugar they eat, all come from abroad. This betokens a growing poverty among the whole population. Such was not the state in the past. India then had plenty of industries other than agriculture. In those days she had not to grow jute for foreign manufacturers. The growing of jute means poisoning the rivers and injuring the public health. Only 150 years ago, Bengal used to manufacture cloths enough for her own purpose. It is our duty now to try to bring back the old days as far as possible. Let every villager grow a few cotton trees and let there be two women in each family to spin threads on *charkas* (indigenous spindles). Then there will soon be an adequate supply of threads which will enable the local weavers to undersell the foreign cloth merchant.

112. The *Sasvati* [Calcutta] of Asharh, 1320 B.E., has an article headed

"National Life and National Death."

"National Life and National Death" from the pen of Babu Yatindramohan Sinha, in which the writer considers whether the Hindus have anything in common which may be truly called a national trait. The national life of the English, thinks the writer, had developed mainly through empire-building and expansion of commerce. Every Englishman's heart leaps with joy in the

PALLIVARTA,
Aug. 12th, 1913.

MURSHIDABAD
HITAISHI,
Aug. 13th, 1913.

SAMAY,
July 25th, 1913.

SASVATI,
Asharh, 1320, B.E.

name of the empire on which the sun never sets, and the commerce which has grown splendidly in it, and he is ever prepared to lay down even his life for the preservation of these objects of national pride and glory. The national life of the Hindus, on the other hand, has always been based on religion. From the proud monarch on the throne to the humble peasant toiling in the field, every Hindu knew religion to be the thing for which alone life was worth living. No austerity and physical privation were to him too severe in his efforts to earn religious merit. In fact, his whole life was intended to be one continuous piece of religious practice. His society, his politics, his habits, his amusements, his food, and his all were fashioned to suit his religious ideas. He lived as an embodiment of religious feeling, in a religious atmosphere. The nation which could thus offer its all at the altar of religion is not yet dead, though moribund, and with proper nourishment it may still revive. But whence, asks the writer, is this nourishment to come? It cannot surely come from the present system of English education, which is sapping the foundation of religious sentiments and gradually filling the country with godless men. These men often make a great noise in the name of Indian nationality, forgetting that in India there can be no nationality divorced from religion, which alone can here create sentiments capable of permeating the lowest strata of society. What is understood by patriotism was unknown in India, and the masses in India will never respond to the cry of "mother-land," no matter how loud it may be. The late *swadeshi* agitation has proved this beyond doubt. A few of us, University degree-holders, may outwardly make a response, but it will not come from our hearts. For, our heart is made of a different stuff from that of an Englishman or a Japanese, which joyously vibrates to the high sentiment of patriotism and can, with fortitude and patience, bear for it, for years and years together, immense loss, troubles and privations in the midst of even the most depressing conditions. It is the sentiment of religion only which can give to the Hindu's heart such strength and capacity. Renunciation, self-control and austerity are the ingredients required for a revival of nationality among the Hindus. It is, however, a matter to be deeply regretted that the Siren song of western civilisation is making them forget their duties to God. If the Hindus can practise renunciation, self-control and austerity, with faith in God, their life as a nation will be preserved. But if they lose faith in God, this life will perforce be destroyed.

VIJAYA,
Sravan, 1320, B.E.

113. In an article published in the *Vijaya* [Calcutta] of Sravan 1320 B.E., under the heading "Religious agitation versus nationalism," Abhirama Devasarma propounds a theory that among the Hindus and

Musalmans the development of a true national spirit established on a geographical instead of a religious basis, is prevented by their adherence to ritualistic observances of religion and their spirit of religious controversy. The Indians are the most religious people in the world, and it is often said that all activities among them must be given a religious basis in order to be successful. But the question is, why, in spite of the Indians being so religious, is their condition so deplorable? Is there any connection between their present degraded condition and their religious proclivities? The answer is that there is actually an intimate connection between the two. The form of unity, which is essential to the formation of true nationalism, is impossible in a country divided by innumerable sects and castes. Religious over-zealousness can give rise to fanaticism, but never to nationalism. It is fanaticism and not nationalism which leads Indian Musalmans, from such men of light and leading as the Agha Khan and Mr. Amir Ali to the peasant toiling in the field, to look up to Turkey and Arabia as their father-land and the Sultan as their lord. The same feeling prevails among the Musalmans of Northern Africa and Central and Eastern Asia. To have a taste of true nationalism the Musalmans must shake off this fanatical religious feeling which makes them blind to the land of their birth and indifferent to the welfare of their neighbours and countrymen who profess non-Islamic religions. To build up a nation the people of a country must wipe off from their minds ideas such as are conveyed by words like *Kafer*, *Mlechchha* and so forth.

In a country inhabited by followers of different religions, agitation invariably serves to augment sectarianism and thus to create seeds of discord

between man and man. Nanak tried to remove the religious ill-feeling between Hindus and Musalmans by preaching a new religion which could take both in its fold. But in doing so he merely added a new religious sect, which commended itself neither to the Hindus nor to the Musalmans. The same thing may be said of Raja Rammohan Roy's Brahmoism. Even such institutions as the Ramakrishna mission has a tendency towards religious sectarianism. So long as religious bigotry, marked by aggressive external signs and polemics, will continue to influence the minds of the Indians, they have no chance to form a nation in the true sense of the term, for the Indian nation must be a nation of all religions.

114. In the *Archchana* [Calcutta] of *Bhadra* 1320, B.E., Babu Keshab Chandra Gupta, the editor, holds, in an article headed

"Provincial Nationalism."

"Provincial nationalism", that if the Indians want

self-government they must develop provincial nationalism among them, that is to say, nationalism bound with the geographical limits of a province. It is the want of this sort of nationalism among them which has compelled Government to recognize religious distinctions in the political field, and grant special representations to Musalmans. In all non-religious matters the people of a province, no matter how diversified they may be in religion, should learn to look after the interest of that province unitedly and in preference to the interest of other provinces. If this is done Government will be relieved of guarding the interest of different communities, and the interest of a province will not be neglected by its inhabitants through false sentimentalism in favour of other provinces, as the interest of the Dacca University is being neglected by Bengalis in favour of an University at Benares. The interest of India, as a whole, will be best served by the development of such a provincial nationalism, the work of administration will be immensely facilitated and a new life will come in such institutions as Provincial Legislative Councils, District Boards and Municipalities. The provincial vernaculars will receive a great impetus from the spirit of provincial patriotism.

ARCHCHANA,
Bhadra, 1320 B. E.

115. The *Hablul Matin* [Calcutta] of the 16th August does not believe

Japan and Indian independence.

the story circulated by the *Times of India* that there

is a party of Indians now in Japan trying to secure independence for India with Japanese aid. This is utterly incredible. Indians want self-government on colonial lines. They do not want to expel the English from India, for in that case they know that Russia and Japan will step in. How will a change of foreign masters benefit them? And Indians are confident that, without their securing any help from Japan, Britain will grant them self-government as soon as she sees that they are worthy of the gift.

HABLUL MATIN,
Aug. 16th, 1913.

116. The *Pallivasi* [Kalna] of the 6th August refers to Mr. Graham's

Englishmen and Indians.

speech at the anniversary of the death of the late Kristo Das Pal and writes:—

If all Englishmen residing in India follow Mr. Graham's advice and mix with Indians frankly, much good will be done. Englishmen look down upon Indians as a people they have conquered, and it is their vanity which stands in the way of any free intercourse between the two races. True, that Indians are now unfortunately a conquered people, but they are a loyal race, and a little sympathetic treatment is sure to win their hearts and thus permanently strengthen the foundations of the Indian Empire.

PALLIVASI,
Aug. 6th, 1913.

117. The *Dainik Bharat Mitra* [Calcutta] of the 17th August, in referring

Britain and Moslems.

to the recent speeches of Sir Edward Grey and

Lord Crewe regarding the relations of Britain

with the Muhammadans in and out of the British Empire, remarks that Musalmans ought to know that, how much they may jump about and make a fuss, Britain won't change her policy regarding Persia and Turkey. Britain may concede to them some advantages, as between Moslems and Hindus; she may grant them separate seats in Municipalities and other Boards, but she can give them no concession if they pray her to refrain from driving Turks from Adrianople. It says that one fails to understand the reason why Moslems are given such a position of honour in India. In conclusion, it exhorts the Moslems to give up their idea to form a world-wide pan-Islamism, and asks

DAINIK BHARAT
MITRA,
Aug. 17th, 1913.

them to co-operate with the Hindus for the betterment of their common mother-land.

DAINIK BHARAT
MITRA,
Aug. 14th, 1913.

118. The *Dainik Bharat Mitra* [Calcutta] of the 14th August in referring to the course of events in China, remarks that God alone knows what fate has been reserved for the

Fate of Asia.

mighty continent of Asia. It appears that she is not fated to ever enjoy independence. Mongolia, through her own free will, has passed under the sway of Russia. Tibet is already in a way under the British. Persia is going to be partitioned by Russia and England, and Asiatic Turkistan is sooner or later going to pass into the hands of foreigners.

MONORANJAN,
June, 1913.

119. The *Monoranjan* [Calcutta], a Hindi Journal for the month of June, has got an article entitled "How India will progress," in the course of which the writer

How India will progress.

remarks that Indians cannot progress on the lines laid down by the British. Of what use are the railways and telegraphs to them, when these do not yield them any profit? Money is being completely drained away from the country through the inventions made by the British. If the people do not stand on their own legs and exert themselves, they shall be for ever dependent upon foreigners.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE.

The 23rd August 1913.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 23rd August 1913.

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CONFIDENTIAL - SECURITY INFORMATION

REPORT PART II

INDIAN-OWNED ENGLISH NEWSPAPERS IN INDIA

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Do.	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Weekly	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,500
11	"Herald"	Dacca	Do.	Priya Nath Sen	2,300
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan Ghosal	

LIST OF INDIAN NAMES AND PLACES IN THE DISTRICT OF COLUMBIA

No.	Name of Indian	Name of Place
1	"Antioch"	"Antioch"
2	"Baptist"	"Baptist"
3	"Baptist"	"Baptist"
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I.—FOREIGN POLITICS.

915. "Exhausted but not conquered" is how King Ferdinand charac-

The Turko-Bulgarian war.

terised the Bulgarian position at the end of what has been described as the bloodiest war in history, writes the *Herald*, and it is in such language that he exhorts his men to prepare their children and grandchildren to complete one day the glorious work which they have begun. What is this glorious work and what will be its effect? Spreading the Kingdom of Christ? Fancy, if Christ came to the Balkans just at this moment, what would have been His verdict! It is predicted that the outcome of the present peace will be only to perpetuate disorders, and that Macedonia will be soaked in blood in no distant future. That is the probable result of the Bukharest Treaty, by which Roumania gains an extension of territory that exceeds her fondest hopes and holds the supreme position in the Balkans and which Bulgaria describes as "the iniquity perpetrated at Bukharest." This is the indubitable success gained by Roumania on which the Tsar congratulates her. Furthermore, Roumania is said to have acted first and last under the guidance of the Kaiser. Thus justice and equity in international politics are as ever on the side of the strong and the victorious. Of course the despatches exchanged by the Kaiser and King Charles have given great offence to Vienna. But, then, this difference between Austria and Germany is not likely to operate in favour of Bulgaria. There is then the question of Adrianople. While Bulgaria has mobilised, Turkey has posted a large force at Adrianople, and in her reply to the representation of the Powers she makes no mention of Adrianople. So the chaotic state of things continues in Macedonia pretty much as before. And it means that when war-fever seizes a people and earth-hunger is strong, the forces of civilisation are powerless to keep the modern man from falling back into the low order from which he has risen.

HERALD,
14th Aug. 1913.

916. The *Mussalman* writes that when Reuter's London telegram, dated

Turkey and Adrianople.

the 5th August, announced that the Turks would relinquish Adrianople and retire behind the Enos-Midia line as soon as they had secured some financial concessions from Europe, the paper apprehended that something was brewing in the atmosphere and that the telegram was only a prelude. It is well known that Turkey was, and is, determined to retain Adrianople, and that she would willingly retire behind the Enos-Midia line was nothing but a misstatement. The subsequent telegrams from London, dated respectively the 7th and 8th August, informing that the Ambassadors of the six Powers visited the Grand Vizier and demanded that Turkey should respect the Treaty of London and evacuate Adrianople, go to show that its apprehension was not unfounded. And, moreover, Sir Edward Grey's statement in the House of Commons on Tuesday last that "Both Turkey and the Allies should understand that the abstinence of the Powers hitherto from forcible intervention did not mean that, under all circumstances, any of the Powers would not intervene, if sufficient provocation were given," is significant and ominous. Sir Edward Grey admitted in his speech that every State in the Balkans had disregarded treaties, agreements, and alliances. Christian States could do so with impunity, but Turkey cannot, and that too in regard to a treaty which other parties have disregarded and which is therefore no longer binding on anybody.

MUSSALMAN
18th Aug. 1913.

II.—HOME ADMINISTRATION.

(a).—Police.

917. The Bengal Government Resolution on the working of the Calcutta

The Calcutta Police.

Police during the year 1912 does not appear to the *Telegraph* to be interesting or illuminating. In fact there is not anything in it which bespeaks care and scrutiny on the part of those who are responsible for its drafting. On the other hand, the Resolution smells of the ordinary Secretariat Assistant, without any odour of administrative talent. The only portion of it that may interest the public is that in

TELEGRAPH,
16th Aug. 1913.

which the treatment of juvenile offenders is dealt with. Sir Frederick Halliday and Mr. Duval, who were entrusted with an enquiry into the subject and with the preparation of a workable scheme, have submitted their report, as also a draft Bill governing the proposals made by them. Evidently the Bengal Government has not been quite satisfied with the scheme or the draft, for it has appointed a larger committee to consider the proposals. The paper is glad that further consideration is being bestowed on the subject, the importance of which, to the community at large, cannot be overestimated. It, however, wishes that the Local Government should take the public into confidence and publish the suggestions of Sir Frederick Halliday and Mr. Duval. If this were done, the larger committee that has been appointed would have the chance of considering public opinion as well and thus come to a decision which would leave little if anything for the Government to do in the matter. The paper hopes Lord Carmichael will see the justice and appropriateness of its remarks.

(d)—Education.

MUSSALMAN,
15th Aug. 1913.

918. A rumour is afloat, writes the *Mussalman*, that some educational official is trying to represent to the Government of Bengal that Moslem students, specially advanced students, have been turbulent and have got out of hand and that it is necessary to keep watch over them. If the rumour is unfounded, the paper protests against the misrepresentation. It does not mind if the Government keeps an eye on its students, provided the actions or conduct of those entrusted with the task of watching them do not prove offensive or troublesome to those concerned. Moslem students as a class are as innocent as anybody. But if any mischief-maker succeeds in possessing the ears of the Government of Bengal and thus in prejudicing it against Moslem students, the mischief will be immense and the community will have to suffer for it. Moslem students have done nothing to be looked upon with suspicion. True it is that some students belonging to the Baker and the Elliott Hostels have lost all respect for Mr. Harley, the Principal of the Calcutta Madrassa, for his ill temper, incompetence and inefficiency, but that is no fault of theirs. Mr. Harley has neither the tact nor the qualifications to command respect, and in the whole history of the Madrassa no Principal has been so unpopular as Mr. Harley is; but no section of the Moslem students is responsible for this state of things. The journal only hopes that the Government of Bengal will not be prejudiced against Moslem students by misrepresentation on the part of any official, however high in position he may be, without holding a proper and independent enquiry, if any enquiry is at all necessary.

AMRITA BASAR
PATRIKA,
16th Aug. 1913.

919. The interesting letter, writes the *Amrita Basar Patrika*, from Dr. Rash Bihari Ghosh to Sir Ashutosh laying down the terms of the former's splendid gift of 10 lakhs to the Calcutta University sets off the broad-hearted patriotism of the donor all the more. Some of the main features of these terms worthy of notice are—(a) that the Chairs are to be filled by Indians, pure and simple,—a step which will be a great impetus no doubt to Indian scientists and give them an opportunity of doing as much justice to the Chairs as was ever done by any European savants imported from abroad; (b) that the sole power of appointment and removal of the Professors is vested jointly in the Senate and a Board to be specially constituted for the purpose of giving effect to the terms of the gift; (c) that the Board is to consist of 15 members with a likely predominance of the Indian element and comprising three special nominees of the Founder,—the first three being Sir Ashutosh himself, Dr. P. C. Ray, and the Hon'ble Babu Mahendra N. Ray—a constitution which would have left nothing to be desired if Dr. J. C. Basu had been included in the list; (d) that Botany with special reference to Agriculture is to be one of the four subjects on which the Chairs are to be founded. This is the first time, the paper believes, that agriculture, the chief occupation of the Indians, is going to be included as one of the higher subjects for research in the University. It is satisfactory to note that the meeting of the Syndicate will be held, not to discuss the terms of Dr. Ghosh's letter, but to recommend that "the magnificent offer of

Dr. Ghosh be gratefully accepted on the terms mentioned in his letter." The Syndicate are to be congratulated on the course they have decided upon. It is to be sincerely hoped that there will no slips between the golden cup offered by Dr. Ghosh and the lips of the University.

(h).—General.

920. His Excellency the Governor's visit to Manikganj was short, writes the *Herald*, not extending beyond an hour, and one cannot help regretting that it could not be prolonged so as to enable His Excellency to see something of the conditions of life in the interior of this most neglected unit of his province. But the visit such as it was, was fruitful in allaying the agitation that was created by the rumour of the separation of Manikganj from Dacca. The paper learns with a sense of relief that there is no proposal of redistribution of boundaries before the Government; only some private gentlemen made mention of such a project to His Excellency and favoured the idea, while others opposed it. Lord Carmichael, however, is cautious enough not to commit himself to any opinion either for or against such a project, and all that His Excellency says on the question is that he is not in a position to express any view on the subject since he has never considered it; and this leaves room for the suspicion that what was proposed by some private gentlemen may any day be the proposal of the Government also. However that may be, the journal is grateful to His Excellency for the assurance that nothing will be done without first consulting the people concerned. As regards the private gentlemen, they are, of course, entitled to hold their own view and to express it, so long as they do not do so in the name of the public. The paper has, however, its reason for the belief that those who advocated a separation of Manikganj from Dacca were none of Manikganj and they can by no means be regarded as representatives of the general public. Obviously to base any proposal of transference of Manikganj to another part on such unwarranted statements that they can make, would be, not only doing great injustice to Manikganj, but also going against the established principles of government. His Excellency's reply to the address of the Local Board is, however, disappointing to a degree on other points. Of all problems affecting the people of Manikganj, that of a railway line from Dacca to Aircha *via* Manikganj is considered by the people to be a matter of the first importance. But, evidently, the Government thinks otherwise. The Local Board in their address rightly urged that the ultimate advancement of the subdivision mainly depends on the improvement of means of communication and the first thing necessary in that direction is the construction of the proposed railway line. This line, if constructed, would open up the interior of the subdivision and provide the much-needed shortest route between the two capitals of Bengal. But the reply of His Excellency to this point was that he could see no immediate prospect of Dacca and Aircha being connected by railway. There can certainly be no question of the urgency of Dacca and Aircha being connected; but if they are to be connected, how, if not by railway? The Local Board's address points out that "the rapid silting up of the river Dhaleswary has already taken an alarming turn and for some time during the last dry season the steamer service to the north of Manikganj was suspended; the navigation of the southern portion providing the only means of communication with Dacca was also threatened." It is in view of this state of things that the question of the proposed railway has often been urged on the attention of the Government. But the Government has always turned a deaf ear to it. The need of such a railway line has, however, often been recognised. When Sir Lancelot Hare was the Magistrate of Dacca he tried to give the scheme a practical turn. The District Board of Dacca again wanted, at one time, to construct a steam tramway over this line; but nothing came of these schemes. Again, during the viceroyalty of Lord Curzon the Government gave some earnest attention to the proposal and actually a survey of the line was undertaken. But it was abandoned, rather abruptly, on the ostensible plea of want of funds. The people, however, suspected that it was really owing to the opposition of the Steamer Companies, who were receiving a

HERALD,
15th Aug. 1913.

substantial annual grant from the Government for carrying on dredging operations in the Burigunga and who have all the traffic in their own hands, that the scheme was dropped. Lord Carmichael lends colour to the above suspicion when he says that there is no immediate prospect of Dacca and Aircha being connected by railway. His Excellency, however, explains: "A project for such a railway line has long been before the Government, but there are many other projects which are considered more necessary for the development of the country as a whole, etc." What these "many other projects" are that are considered more necessary for the development of the country as a whole, the paper, of course, does not know. But there is an obvious fallacy in comparing the part with the whole. Does the Government mean to say that the development of a part of the province is not necessary for the development of the province as a whole? Again, is not a scheme that is needed to bring the two capitals of Bengal closer to each other necessary for the development of the country as a whole also? Indeed, it is a real pity that Lord Carmichael did not think it necessary to explain what the other projects were that had a prior claim on the attention of the Government than the one which, as His Excellency says, has long been before the Government.

TELEGRAPH,
16th Aug. 1913.

921. The *Telegraph* refers to the bomb outrage at Maulvi Bazar, in which the criminal was hoisted by his own petard and was killed by the bomb with which he had intended killing certain officials. The man was not identified at the time. A photograph of the deceased was published in this paper and was widely circulated. Still he could not be identified. The Government of Assam has now proclaimed a reward of Rs. 15,000 for information leading to identification, with the proviso that the name of the informant would be kept a close secret. Of course, the journal regrets that nobody has yet come forward to identify the man, but it fears the announcement comes a little too late. It cannot say whether it would have succeeded in securing the information if made at the time, but common sense suggests that there was some possibility at least. Now, however, people have almost forgotten the incident. Another reason of the failure of such promises of reward is that no one can be certain that his name would not ooze out, for if it does, he runs the risk of his life, and what the Government demands by way of information is often more what people who are not actual perpetrators can possibly furnish. In other countries rewards are paid for clues, the shrewd detectives following these up like sleuth hounds to detection and conviction. Here, however, the informant must furnish incontrovertible evidence such as the courts would admit, as also spot out the criminals before he can expect anything, if he gets it even then. What actually happens is that officers possibly pocket the rewards, by keeping out their informants, and thus after a time they lose their confidence, and nobody cares to help them. Of course, it is more or less presumption on the part of the paper, judging from the failures that are so apparent on all hands, and this presumption is born of logical sequence. The public were told in so many words that the least information regarding the Delhi outrage would be paid for, even if no definite results were obtained and the full reward was deserved. But so far as can be recollected, the journal has seen no announcement as to any sums that might have been awarded. "Might be, a few officers obtained something, but that would not count. The informer's is a dirty job which no self-respecting man can enter upon. If, therefore, any respectable person would ever furnish any information to the authorities, it could only be out of a sense of loyalty and desire to purge society of criminals who are always dangerous pests. Rewards would weigh little with such men; but confidence and consideration, as also real facilities would go a long way. When we have thus explained the situation frankly, the responsible rulers may well understand why and how their offers of rewards produce no fruit."

MUSLIMAN,
16th Aug. 1913.

922. The *Muslim* remarks that the more it hears of the happenings at Cawnpore, the more it is convinced that the firing on the people and the consequent bloodshed were absolutely uncalled for. The *Herald of India* of Cawnpore, apparently an Anglo-Indian paper not very friendly to the cause of the Muhammadans, in writing on the "Muhammadan riot at Cawnpore" in its issue of Thursday, the 7th August, says "some of them (Muhammadans) began to pile up bricks

as if to rebuild the demolished wall." The expression "as if" clearly shows that they were not going to build the demolished wall. The following sentence further corroborates the assumption: "The mob joined those who were rebuilding the wall with dry bricks and no mortar." It ought to have been clear to the local authorities that a building or a wall could not be constructed without any mortar, and it is a pity that they lost their head and brought about a state of things so deplorable. It will be remembered that Sir James Meston came to Cawnpore on the morning of Monday, the 4th instant. The *Herald of India* says that in the afternoon interviews were granted by His Honour to a number of Hindu and Muhammadan gentlemen, and as a result of this His Honour "obtained the consent of the Muhammadan leaders to raise up the *purdah* wall of the mosque, leaving the demolished portion for the road." The paper is afraid this statement is incorrect as far as its information goes. What happened is this: Sir James Meston asked the old Mutwalli of the mosque to give up all claim on the demolished building, and being a weak-minded man he yielded to the request. All the other Mutwallis were absolutely ignorant of what the old Mutwalli said or did, and as a matter of fact they did not relinquish their right over the demolished part. It is further to be noted that none of the Mutwallis has any power to come to any such agreement, the property being dedicated to God and they being mere trustees. So even if any of the Mutwallis has given his consent to raise up the *purdah* wall, leaving the demolished portion for the road, the transaction must be invalid. Moslem theologians have given their *fatwa* that the demolished portion is as sacred as any other part, and no power on earth will be permitted to convert it to any other use till all constitutional means for its restoration are exhausted. The special correspondent of the *Bengalee*, writing from Cawnpore under date the 12th August, says: "It is admitted on all hands that some of these people began to pile loose bricks which were lying in abundance all over the place. This is what has been described as an attempt at rebuilding the demolished portion of the mosque." It now appears that the crowd there were mourning over the demolition of the part, and in their grief they handled the bricks and began to pile them up. This was construed as the rebuilding of the demolished part, and it was this which the police came to interfere with. If the crowd was severely let alone, there would have been no breach of the peace and nothing of the kind. The paper repeats that it was the folly of the officials, which brought about the unnecessary bloodshed and the loss of so many lives. After the above had been written the paper received a letter from Cawnpore, giving a brief account of the disturbance and its origin. If the version of its correspondent be believed, it will be seen that there was absolutely no occasion for police interference and much less for firing. The local officials have carried the matter too far, and it would be well if their hands are yet stayed and the cases against those arrested and sent up for trial be withdrawn.

923. The *Bengalee* has read with interest the memorial to be presented to His Honour the Lieutenant-Governor of the United Provinces by the Moslem community in connection

The Cawnpore mosque riot.

with the Cawnpore mosque. It is a document which for the vigour and forcefulness of its expression will stand unrivalled among similar documents proceeding from the Muhammadan community. The memorialists say that the Muhammadan public of Cawnpore were ignorant of the fact that it was intended to acquire a portion of the mosque. They further allege that only an English copy of the plan was filed at the Collector's office for inspection, and they urge, what indeed is a very serious matter, that if this plan be examined by itself it will not show that any portion of the mosque was intended to be acquired. Nor is this all. The memorialists say that no notice required by the Land Acquisition Act was ever served on the trustees of the mosque, though such notice had been served on the occupiers of all neighbouring places; and, lastly, an assurance was given that the mosque as a whole would be saved from demolition. If these allegations are correct, the local authorities have to explain their conduct. The paper only hopes that a Commission of independent men, such as is prayed for by the Muhammadan community, will be appointed to enquire into the whole matter.

BENGALUR,
17th Aug. 1913.

AMRITA BAZAR,
PATRIKA,
18th Aug. 1913.

924. The *Amrita Bazar Patrika* remarks that the most remarkable

Sir James Meston's reply regarding the Cawnpore mosque affair.

feature of Sir James Meston's reply to the representation of the Lucknow Mussalman gentlemen regarding the Cawnpore mosque affair, is its very candid, courteous and friendly tone. Rightly or wrongly, Sir James had good cause to be annoyed, as he confessed, at the manner in which the matter had been treated in some sections of the press. But he did not show any loss of temper; on the other hand, his attitude, as usual, was dignified, and he "thanked" the deputationists "warmly" for giving him an opportunity to explain the situation from the official point of view and try to convince them of the fact that his Government and officials were not actuated by unworthy motives in this respect. It is, however, quite a different thing if Sir James' explanation will satisfy the Muhammadans, and whether or not they will listen to his appeal for putting a stop to their agitation. The case stands thus: The Muhammadans are under the honest impression that the demolition of a part of the mosque is a gross outrage to their religious feelings. Similarly, Sir James Meston also believes sincerely that no harm has been done to them. That being so, the inevitable result has followed—His Honour had no option but to come to the decision that he could not make over the demolished portion of the mosque to the Muhammadans. The paper very much wishes that Sir James could comply with this prayer of the Mussalmans, and possibly he would have acceded to it; but then he took his stand on another ground. Referring to the riot of the 3rd August, he said: "it is my duty to proceed on principle. Government cannot accept or appear to accept the dictation of force." Here His Honour speaks like an uncompromising official. It is quite true that Government should never allow itself to be coerced; but would the authorities have really accepted "dictation of force" if they had agreed to restore the demolished washing-place of the mosque? It appears to us to be only the old bogey of the loss of official prestige over again. The prestige of the Government, instead of being lowered, would have been very much enhanced in the eyes of the people, if Sir James could have seen his way to grant the prayer of the Mussalmans. The journal submits that the Lieutenant-Governor has placed the Mussalmans on the two horns of a dilemma by asking them to allay the growing excitement among them without, however, agreeing to remove the root-cause of this bitter feeling, and hopes that His Honour's earnest efforts in bringing about peace will not go in vain. The question of the riot and bloodshed could not be discussed owing to the matter being *sub judice*, but the deputationists and His Honour were within their rights to discuss the very important question of firing on the unarmed mob by the police.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALUR,
17th Aug. 1913.

925. The *Bengalee* heard some days ago that the Magistrate of Bankura

The distress in Bankura.

was under the impression that the district under his charge was unaffected by the flood, and that under that impression he had dissuaded some students who were collecting subscriptions from doing so. As he has since himself convened a public meeting for collecting funds and has himself gone to visit some of the affected parts, and as the Subdivisional Officer of Bishnupur is said to have reported the loss of 21 lives in only one small village called Benshye, the paper hopes prompt relief measures will now be adopted on behalf of the Government. It further hopes that the Magistrate will do his best to stimulate public charity and self-sacrifice. The journal has heard with regret a report that the authorities of the Wesleyan College at Bankura have prevented some of their willing students from proceeding to the scene of distress. If the report be true, the paper states for the information of the College authorities, if they are still ignorant of the fact, that in Calcutta, every college has organized relief measures, and that the Principals of the Scottish Churches and C. M. S. Colleges and the head of the Oxford Mission have done relief work at the head of their students. It earnestly requests the Principal of the Wesleyan College to himself lead a relief party to the scene of distress. What better means of character-building is there than social service?

926. The official *communiqué* issued by the Hon'ble Mr. Lyon to the Press is an amazing document, writes the *Amrita Bazar Patrika*. For its clear tendency is to minimise the magnitude of the calamity that has overtaken the province. The language of the document shows plainly that it wants to ignore or belittle the gravity of the situation which had been brought home to every mind, by the accounts of eye-witnesses who has visited the flooded areas at considerable personal sacrifice. According to Mr. Lyon's information, only four deaths have occurred within the vast tract of the country devastated by the flood. Has the Hon'ble Member really not read the daily papers, in which there is a consensus of reliable reports which go to show that the number of deaths has been considerably more than four? The loss of houses, etc., has been only "considerable." On referring to Chambers's Dictionary the meaning of the word "considerable" is found to be "more than a little." But did the numerous correspondents of the daily papers deal in mere fiction when they said that there were villages which had lost almost all the houses they had with almost all their earthly belongings? The paper asks, "Who submitted these reports to Mr. Lyon, and what opportunities had they for first-hand enquiries?" Mr. Lyon himself did but visit a small part of the fringe of the flooded area. Nor does it know whether the Commissioner of the Burdwan Division or the several district officers could do much more than Mr. Lyon. Only recently some Subdivisional Magistrates and other lieutenants of the district officers toured in boats into some parts of the flooded areas. Is it then the inevitable village *chaukidar* who is the author of these reports? It is enough that the ordinary Government statistics owe their genesis to that infallible functionary. But in an extraordinary circumstance, like the present, the public have every right to expect that a *communiqué* issued by a responsible member of the Government should be more definite and authentic than the popular reports, or at least be based on something more trustworthy than the reports of the village policemen. And in this particular case, be it remembered, the very physical capacity of this functionary to enquire and report was greatly hampered by the floods which had engulfed most of the thanas and outposts. And yet such are the materials on which a solemn *communiqué* on a question of heart-rending human misery, issued practically under the *imprimatur* of the Government, has been based! The problems of providing shelter for homeless persons and assisting all those who have lost their houses is disposed of in these words,— "that charitable funds should be started at the head-quarters of each of the five districts concerned" for the above purpose; and further, that funds should be raised in Calcutta to supplement the above. So it is proposed to fasten these heavy burdens upon "the charitable public alone," Government apparently not contributing anything. But has the Hon'ble Mr. Lyon any idea of the huge sum of money that would be required to meet this contingency? And, in his opinion, private charity alone should cope with the difficulty and the Government should do nothing!

927. The *Amrita Bazar Patrika* remarks that it has observed more than once in dealing with the floods that are just now devastating Bengal and Bihar, both the people and the State have their respective solemn duties on the present occasion. The former, it is a pleasure to observe, are doing their share of the duty to the fullest extent. Those who have money are ungrudgingly spending it; those who can spare provisions, clothing, medicines, etc., are freely sparing them; those who have neither cash nor things in kind to spare are contributing to the relief of the sufferers what is perhaps still more valuable, viz., their own tender care and physical exertions on behalf of the victims. So that the people are sparing neither money nor things, nor comfort, nor bodily service to relieve their distressed brethren. What is more, they are doing all this with their whole heart, and neither after calculation nor under pressure, nor under persuasion, nor under any motive of any gain of any sort whatever. But whatever the intrinsic ethical value of these heroic deeds of self-sacrifice, their collective, quantitative value is very small in comparison with the magnitude and intensity of the evil they have to cope with. The total amount of subscriptions collected or to be collected, when

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added to the cash value of the things hitherto given away or to be given away, cannot be expected to go beyond the thousands. Similarly, the total number of voluntary relief-workers cannot exceed at the most a few hundreds. And, moreover, both their physical capacity as well as their opportunities for remaining away from their own houses and homes are limited. Bengal alas! is not suffering at the present moment from a plethora of the rich and the physically strong, and this is exactly one of those moments when the growing poverty and emasculation of the nation come to mind with telling force. At the lowest estimate, then, something like a million of people, almost all of them typical agriculturists with no more earthly belongings than what have been devoured by this monster of a flood, have to be housed and clothed, provided with medicines to fight with the inevitable effects of exposure and starvation, and, above all, to be fed at least till the next harvest. Add to this a large number of poor *bhadraloks* who are even in a worse position than the cultivators. Now who is to supply this vast balance? Here comes unquestionably the task of the Government. For in the conditions prevailing in India none but the State, with its practically unlimited resources, can cope with such a gigantic evil. The people, in spite of their best efforts, can at best meet but an infinitesimal portion of it, and that only so far as the primary and temporary stages of the distress are concerned. But to combat the whole of it and its secondary and more lingering after-effects means an inexhaustive storehouse of funds, energy and sustaining power which the State alone can put forth. The paper implores Lord Carmichael to intervene, and appeals to those higher and nobler sentiments which His Excellency possesses in a pre-eminent degree, to reassure the public by means of an authoritative *communiqué* infusing some hopes into their mind and giving an idea of the measures in contemplation for the relief of the lakhs of the distressed victims of the flood.

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928. The *Amrita Bazar Patrika* observes that there is no doubt that if the bunds were under the charge of zamindars or a local board, and through their neglect these had been breached, they would be liable to be sued for damages. It is for the lawyers to decide whether or not the State can similarly be sued civilly. There is no doubt that the rainfall was abnormal, and the protectors of the embankments may take the plea of *vis major*; but then the question comes up—did the Public Works Department officials take all necessary precautions against the danger that were humanly possible? Did they try to prevent, to the best of their power, the breaches which were effected and which caused the devastating flood? This phase of the question ought to attract the serious attention of the zamindars and raiyats of the districts who have suffered so terribly by the inundation. But if the State cannot be made legally liable for the frightful consequences of the breaches in the embankments, its moral responsibility in relieving the distress of the people of the affected parts admits of no question. The more so as, thanks to the Permanent Settlement, it can be sure of its full quatum of revenue from the landlords, irrespective of whether they and their people have been ruined by any amount of floods or any other catastrophes.

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929. The *Amrita Bazar Patrika* remarks that there are two kinds of official reports—one meant for the general public and the other for the officials themselves. According to the former, the number of the houses and huts destroyed by the floods in the affected areas is 50 per cent. But the paper understands that in the other report, which is of course the real one, the number is 95 per cent. in some villages and a 100 per cent. in others. As regards the loss of cattle, no definite information has yet been received, but it is believed that it is immense, and it need hardly be stated that cattle is the only valuable property that the agriculturists possess.

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930. The *Amrita Bazar Patrika* is glad that its article on the Government's responsibility relating to the breaches in the Damodar embankments, which have caused the devastating flood in the Burdwan Division, has aroused great interest among the thinking portion of the community. It was the subject of discussion at the Bar Library; and some eminent lawyers of the High Court were of opinion

that the Government's liability in this connection was unquestioned. It is a pity that not only the officials, but even many of the Indian leaders are apparently labouring under the impression that the outflow of private charity is all that is necessary to cope with the present awful catastrophe. They are arranging a public meeting under the presidency of His Excellency the Governor for raising funds from their starving countrymen, but they have clean forgotten that their first duty was to approach the Government through another public meeting and appeal to its generous instincts to come to the rescue of the hundreds of thousands of sufferers, most of whom have been left in a state of utter destitution. The paper deeply deplores this want of foresight and dereliction of duty on the part of those who are so nobly working for the cause of suffering humanity. Private charity can reach only the fringe of the affected area; to save the vast majority of the victims from a terrible fate, State help on a large scale is *absolutely necessary*.

931. The *Amrita Bazar Patrika* trusts His Excellency will be pleased to mention in his presidential speech the nature of the relief measures which his Government proposes

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to adopt. One fact must be made clear. The *tacavi* advances proposed to be made by the Government are *not gifts but loans carrying 6 per cent. interest*. Under the Act (XII of 1884) it is the agriculturists alone who can apply for these loans, and that for agricultural purposes only. They are, however, not entitled to get them unless they can give proper security. So most of the flood-stricken people, who have lost their all except their fields, are not likely to benefit by these advances. Then think of the relentless mode of realising these loans. They are recovered by summary processes under the certificate procedure by the revenue authorities, and in most cases, the raiyat's new huts and cattle will be sold up in satisfaction of the debt. Fancy the situation. The period within which the *tacavi* loan is to be paid with interest is not sufficiently long. A pretty long time will be required by the people to recover from their utter collapse. At least five years must pass away before they can be expected to make any saving. Then again, in addition to the *tacavi* loan, they will have to pay their usual rent regularly. All the same, Government must have its money back with interest. The position of the poor raiyat, who has accepted the *tacavi* loan, can thus better be imagined than described. The idea of *tacavi* advances as a mode of relief by Government on an occasion like this, when immediate help is necessary, ought to be abandoned. It is the *bania's* help. The *bania* or the money-lender does not, however, resort to summary procedure to recover his debt. It is gratuitous relief that is wanted, and wanted urgently. As the paper's Contai correspondent wires, "Tacavi loans cannot cure distress." They cannot allay hunger or rebuild houses. If the public can raise 1 lakh, the journal earnestly hopes that the Government will add at least another 9 lakhs to it from the public exchequer. The tax-payers, far from grumbling, will, with one voice, bless the Government for this act of beneficence.

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PATRIKA,
22nd Aug. 1913.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 23rd August 1913.

